

THE STAR

An International Magazine



PARTIAL CONTENTS

The River of Life	J. Krishnamurti
The Art of the Theatre	Claude Bragdon
The Girl and Her Job	Gail Wilson
The Armchair Revolt	By Four Revolters

APRIL, 1929

PRICE FORTY CENTS

The Star

AMERICAN EDITION

THE STAR is an international magazine published in several countries and many languages.

Each number of the Magazine consists of two Sections, THE INTERNATIONAL SECTION, copy for which is prepared and distributed by the International Editorial Board from Eerde, Ommen, Holland; THE NATIONAL SECTION, which is prepared by the National Editors in each country.

PURPOSE

To proclaim the message of Krishnamurti the World-Teacher, and to create order out of the centuries of chaos and bring about the true and harmonious understanding of life. The essence of this message is Happiness through Liberation.

POLICY

1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.
2. THE STAR cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences.
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Address all correspondence and articles to Mrs. M. R. Hotchener, 6137 Temple Hill Drive, Hollywood, Los Angeles, California.

Published monthly at 2123 Beachwood Drive, Hollywood, Los Angeles, Calif.
Subscriptions should be sent to this address.

SUBSCRIPTION, \$3.00 A YEAR.

SINGLE COPY, 40 CENTS.

Entered as second class matter January 14, 1928, Los Angeles, Calif., under the Act of March 3, 1879. Copyright, 1929, by the Star Publishing Trust.

T·H·E S·T·A·R

VOL. II, No. 4

APRIL, 1929

CONTENTS

INTERNATIONAL SECTION

I HAVE NO NAME.....	J. Krishnamurti	3
THE PERFUME OF THE WORLD.....	J. Krishnamurti	4
THE RIVER OF LIFE.....	J. Krishnamurti	5
FIRST THINGS IN THEATRE ART.....	Claude Bragdon	7

NATIONAL SECTION

A DAILY THOUGHT.....	From Krishnaji's Writings	13
KRISHNAJI AND HIS WORK.....	Marie Russak Hotchener	17
THE ARMCHAIR REVOLT.....	By Four Revolters	23
INNER COMMUNION.....	Mary Morris Duane	30
RECOGNITION.....	Anne Hamilton	31
THE NEW REFORMATION.....	Byron Castleberry	32
OUR NEW PRESIDENT.....	Henry Hotchener	34
HAPPINESS.....	Seranus Henry Bowen	36
THE GIRL AND HER JOB.....	Gail Wilson	37
THOU ART LOVE.....	Mae Van Norman Long	39
DEATH? THERE IS NO DEATH!.....	Herbert Radcliffe	40
THE PRACTICAL SIDE OF SERVICE.....	Mary V. Garnsey	43
THE NEW AGE IN ART.....	J. Croiset Van Uchelen	45
SHINING ONES (OJAI).....	John Burton	47
THE THREE SCHOOLMASTERS.....	R. Kilpatrick	48
THE INNER DISCIPLINE.....	Marie Barnard	55
SELF-RELIANCE.....	Ralph Emerson	57
THE EDITOR'S TELESCOPE.....	M.R.H.	58
KRISHNAJI IN AMERICA.....		58
MR. AND MRS. RAJAGOPAL.....		58
KRISHNAJI AT ADYAR.....		59
FLAMING YOUTH.....		60
CAPITAL PUNISHMENT.....		61
MARK TWAIN AS PROPHET.....		61
EVOLUTION LEGISLATION.....		61
SUICIDE HOMES.....		61
LIFE CRYSTALLIZES FROM ETHER.....		62
ALCOHOL AND DRUGS.....		62
BOOKS BY J. KRISHNAMURTI.....		63-64

I Have No Name

By J. Krishnamurti



HAVE no name,
I am as the fresh breeze of the mountains.
I have no shelter,
I am as the meandering waters.
I have no sanctuary as the dark Gods
Nor am I in the shadow of deep temples.
I have no sacred books
Nor am I well-seasoned in tradition.

I am not in the incense
Mounting on high altars,
Nor in the pomp of great ceremonies.
I am neither in the graven image
Nor in the rich chant of a melodious voice.

I am not bound by theories
Nor corrupted by beliefs.
I am not held in the bondage of religions
Nor in the pious agony of its priests.
I am not entrapped by philosophies
Nor held in the power of its sects.

I am neither low nor high,
Neither smooth nor rough.
I am the worshipper and the worshipped.
I am free.

My song is the song of the river
Calling for the open seas—
Wandering, wandering

I am Life.

The Perfume of the World

By J. Krishnamurti



SO OUT of the deep womb of a mountain
Is born a swift-running stream,
So out of the aching depths of my heart
Has come forth the joyous love
That is in eternal union with the changing love—
The perfume of the world.

Through the sunlit valleys rush the waters
Entering lake upon lake—
Ever wandering and never still.
So is my love
Emptying itself from heart to heart.

As the pure mountain stream is made impure
Passing through the noisy abode of men
So has my love been defiled—
Passed from hand to hand,
Corrupted in the confusion of love.

As the waters move sadly
Through the dark cavernous valley
So has my love been flowing
Dull through the shame of easy desire.

As the tall trees are destroyed
By the onrush of waters
Whose very strength has nourished the deep-seated roots,
So has my love torn cruelly
The heart of its rejoicing.

I have shattered the very rock on which I grew.
And as the wide motionless river
Now escapes to the dancing sea
Whose waters know no bondage,
So is my love in the perfection of its freedom.

I am in eternal union with the changing love—
The perfume of the world.

The River of Life

By J. Krishnamurti



RIVER that is swiftly running and is constantly seeking a way out to the open seas often forms back waters with stagnant pools which remain for a whole year till the rainy season comes and washes the stagnant waters into the main current. Life to me is like that river and I hold that it is quicker and easier to enter the open sea of liberation and happiness by swimming in the main current of life than by remaining in the stagnant back waters, where life is not, where you create beliefs, and perform rites, and do many things which are unnecessary to human progress.

Progress has an unpleasant sound to many ears, because progress necessitates certain obligations and requirements which are binding. The man who catches a wild beast of the forest and puts it in a cage may think that by taming it he has brought it nearer to progress. But he has only imprisoned it in a cage. Progress is defined in the dictionary as "going forward." But without knowledge of your goal it is futile to go forward. Without a purpose in life man is like a wild beast imprisoned in a cage. Instead of seeking to liberate himself from that cage, he settles down to decorate the bars.

The majority of people by a process of indifference and forgetfulness put out of their minds the sorrow and pain that exist in the world. They build round themselves walls which give them shelter and the comfort of stagnation. Because they live in a narrow circle, their attitude of mind and heart is limited, and out of that limitation they judge all things. They create for themselves cages of religion, of creeds, and dogmas. Instead of desiring to escape into the open air and freedom they remain in their narrow cages and adorn the bars instead of tearing them down. But without freedom there can be no true happiness.

If you would swim in the swift current, do not bind life to belief but dominate it by reason. When you create beliefs in order to live nobly, life becomes complicated, because then you have to obey certain laws, perform certain rites, to worship Gods, and obey their dictates. For example, you believe that there is a Nirvana or a heaven and that in order to enter there you must do or not do certain things. You have a belief in something of which you know nothing and then you base your actions on that belief. Whereas if you live nobly you inevitably create a heaven. Life is more important than belief. The

fulfilment of life is more important than the development of theories and dogmas.

All people in the world desire happiness—happiness in the true sense which does not depend on authority, whether of gods or scriptures—but instead of seeking for it directly they make belief more important and so are led astray; are held in a temple by the wayside.

Imagine that you wanted to climb to a mountain top. On the way up there are many shelters and in each shelter there is a particular god claiming your obedience. His interpreters want you to perform this rite, to follow that path of superstition. By some good fortune, or by your own suffering, you are forced out of one shrine into the open, only to rush into another. So it goes on, because you make life subject to belief. Whereas if you make life subject to reason, to understanding, you will find freedom.

I have always wanted freedom. I have always been discontented with dogmas, beliefs, and creeds. I saw that very few were liberated from these bondages and having found liberation themselves were giving of that liberation to others. In a thick forest you may notice how a little plant struggles to grow but the big trees cast their shadows upon it, and do not allow it sunshine and fresh air. As that little plant in the forest struggles to grow, so must each one struggle for the attainment of liberation. As the seed which is below the earth is forced by the life within it to break through the heavy soil and face the light, so if everyone is urged by his desire to attain freedom, he will break through all encircling limitations.

Most people join religions and societies in order to use them as pegs on which to hang their unsolved problems; but liberation is gained by facing life, not by evading it. People sacrifice themselves to an idea because they are not masters of that idea. If an idea does not lead to freedom and greater understanding of life, of what use is it? Life may be bound by ideas as it has been bound by morality. Life flows continually forward and morality is always stationary. Morality should be constantly changing if it is to keep pace with life and yet we apply the morality of thousands of years ago to our present-day problems and so create our difficulties. We follow the traditions of past centuries instead of creating new traditions every day, by which we may judge and try to solve the problems of life.

Because I have found freedom I would make all men free, but if I gave directions for attaining freedom they would only apply to one generation. If I laid down rules by which men should abide, those rules again would be a limitation. Train yourself through observation. That is the simplest way. All others are complicated.

If I see people who are conquered and enslaved by an idea, I learn by observation that their ideas do not give them freedom, but only kill life. Learn how to observe life and you will never be bound. It is a modern craze to join societies, organizations, this movement and that movement, to help other people to progress. Progress towards

what? There is only one goal for all which is freedom and happiness. And if it is the fixed purpose of man to attain that goal this will become the only source of inspiration he needs.

Happiness will never come to you from outside, it must be born within yourself. You can produce a false rose out of paper, which is artificial, which has no fragrance. You cannot create the real rose, it must be born out of the travail of the earth. After many seasons of wind, rain, sun, and hard struggle, a rose is born. So must true happiness be born from within.

Most people are bound by their affections, their desires, their ambitions, their traditions. In obedience to these there is no freedom. Those who dwell under the shadow of authority will never see the open skies and the twinkling stars, will never enjoy the fresh breezes of heaven.

I have reached the open skies of freedom, never to be bound again, never again to be held in narrow limitations. I would urge others also to attain that freedom; but each must find it in his own way, which is the direct way of understanding. Men may seek freedom on many paths but at the end life will force them to turn to the true path of understanding which lies within themselves.

First Things in Theatre Art

By Claude Bragdon



FOR LATE years there has sprung up a new profession, that of the-artist-in-the-theatre. He is something more than an art director in that he is also a creator of the entire mise en scène, he gives the play its physical body, so to speak; that is, he designs the scenery, costumes, properties, determines the lighting, and is responsible for every *thing* that meets the eye, in point of fact. Although his profession is a new one, in a sense, it appears to have existed in Shakespeare's time, for the duties and qualifications of the office are not different from those of the so-called "Master of Revels" under Queen Elizabeth, if one may judge from the following contemporary statement, quoted by Thorndyke in his "Shakespeare's Theatre":

"The chiefe busynes of the office resteth speciallye in three poyntes, in makinge of garmentes, in makinge of hedpeces, and in paynting. The connynge (i. e., knowledge) of the office resteth in skill of devise, in understanding of historyes, in judgment of comedies, tragedyes, and shewes, in sight of perspective and architecture, some smacke of geometrye and other thynges."

The operation of this functionary has naturally led to a great deal of discussion and experimentation, opposition and endorsement, of a kind which never disturbed the even operation of the old and time-honored theatrical machine before the brilliant and iconoclastic Gordon Craig threw his metaphysical monkey-wrench into the works. Since then there has been a great confusion of ideas on the whole subject, the result of a confusion of ideals on the part of the young invaders of a temple which each was trying to make his own.

But these ideals and experiments must after all be antagonizing to the establishment of a new equilibrium from which will emerge something of value for the theatre. Such at least is the not unreasonable hope of every thoughtful and sincere worker in these fields.

But in order to escape from the vicious circle of mere passing fashion—each new mode effacing the one before it and then being itself effaced, like wave-marks on the sand—all effort, whether of destruction or construction should be referred to some body of ideas, some philosophy, in point of fact, capable of withstanding time's erosion, and concerning which there can be a common agreement, even between embittered and embattled advocates of This versus That.

Were it not the belief of the present writer that there is such a body of ideas, that a beautiful necessity ruled this particular human activity no less than others where its sway is more acknowledged and felt, he would as soon be running a roulette wheel as working for the theatre—worshipping, that is, not the god of Order, but the god of Chance. The purpose of this little essay is to state what the author conceives to be fundamental in this field.

But in order to avoid misunderstandings it is necessary first to define this theatre about which we are talking, because there is not only the permanent and ephemeral theatre of Gordon Craig's classification, but there are all the different ideas about the theatre held by individuals, well indicated by a New York reporter's remark to Copeau at the end of one of his lectures: "I thought I was coming to hear about the theatre, but you did nothing but talk about the Salvation Army."

In New York City at the present time the theatre is avowedly a real estate proposition, so organized, so managed—a "going concern" which offers, like a department store, a great variety of wares; it is a pornographic peep-show, a comic supplement, a lethal chamber for the mind, an emotional prophylactic, and many other things besides; but except in certain places and at certain moments it is not the theatre in any true sense at all. Not to prolong this preamble, however, let us define the theatre as the home of the drama, and let it go at that. What the theatre may **become** is not considered in this definition and does not enter into this discussion, because we must start with the **known**. It is quite conceivable that the theatre may become something quite other than the home of the drama in the strict meaning of the word, that it may put the actor to new uses, or even eliminate him altogether, that it may dispense with *mise en scène* as we now under-

stand it, and reject every formula less living and flexible than life itself. But for the present purpose such flights of the imagination are profitless—in laying the foundations we should not be thinking of the flèche. It is the theatre as the home of the drama which is our present concern.

By the terms of our definition the theatre is just now a house without a tenant, and in the interests of truth the "Standing room only" sign should read, in many cases, "nobody home." But the state of the drama, though it deeply concerns the artist in the theatre, is not after all in his department, and need not be discussed here. He must assume the drama's existence, and his problem then becomes how best to make the form show forth the content—how to make the production bring out the play's every value most movingly and truly, in other words. That this is the essential function of the artist in the theatre can hardly be a matter of dispute. To be sure, it makes him the servant of the dramatist, the servant also of the actor, if we accept Stanislavsky's dictum, "The only king and ruler of the stage is the talented actor." But this idea will be irksome only to the egoist, intent on the high places at the feast; it will not worry the true artist, who knows that "All service ranks the same with God," and is content therefore to be a servant in a house where all are servants—the dramatist and the actor no less than the most humble menial who closes the doors and cleans the stalls.

It is salutary for the artist in the theatre to realize at the outset the subordination of his function, nor need he be disconcerted by such realization, for in any work of art which achieves unity all factors and functions are equally important. Copeau said the resolving word in summing up an impromptu debate on the importance of *mise en scène*, when he declared that the thing of real importance was that every person involved should know his job and do it well.

Let the artist in the theatre therefore face the fact that all that is necessary to the rendering of drama is the proverbial "three boards and a passion," that the two greatest living all-around men in the theatre, Copeau and Stanislavsky, have shown an increasing disposition, based on a growing conviction, to depend more and more on the actor and less and less on *mise en scène*. This also is the mature judgment of Robert Edmond Jones, an artist in the theatre of the first rank, who says of actors: "The designer's sole ambition must be to affirm and ennoble these mystical protagonists."

Accepting, then, the play and the actor as the *given* things, how shall the artist in the theatre serve these "mystical protagonists" best? What thing is of the first, of the next, and of the least importance? Logic compels the answer that the thing of greatest importance to the actor is the thing that is *nearest* to him, most intimately his own, most personally related—his costume, in point of fact: it goes where he goes, takes the light as he takes it, a part of himself, perpetually under observation. The conclusion is inevitable that the designer's

first and most absorbing preoccupation should be with clothes, endeavoring to make them so psychologically **right** as to create instantly for the eye the same kind of illusion that the actor is trying to build up with speech, carriage, gesture. Hamlet's "inky cloak" identifies him for the spectator before a word has been spoken: he is already a figure of doom, a stalking-horse of destiny. In the same way Cyrano's great hat with tumbling feathers, like the comb of a cock ready for battle, keynotes the manner of man he is, and the mood of the entire first act.

Next in importance to the actor's clothes are the things he has and handles—"hand props" in theatrical parlance—the book, the box, the sword, the dagger involved with him in the action. These at certain moments become centers of attention—centers about which the whole plot sometimes revolves, as in the case of Emilia's strawberry-spotted handkerchief. For this reason they should be most carefully considered with respect to their design, size, and absolute appropriateness—as psychologically "right" as the costume. Next in the scale of relative importance come "stage props," the furniture of the scene—rugs, draperies, chairs, tables—those things which the actor contacts more or less casually, and from time to time. Then, at the bottom of the scale from the point of view of being most remote and removed from the actor, is the scenery itself. This should never be thought of as other than an **environment** or as a background, for such, of necessity, it is. It should form, as it were, the accompaniment to the action. Now the merit of an accompaniment is that it is at all times subordinate to the singer and to the song. For "song" and "singer" read "play" and "performer," and the relation of the scenery to the drama and the actor is accurately defined. The scenery should **enrich** the action in the same sense that the piano enriches the voice; it should be so "good" that it can be forgotten, or to put the matter a little more accurately, the scenery should be so designed and defined as to remain always **below** the actors and the action in the spectator's consciousness.

But this is true only in regard to the theatre as the "home of the drama"—when dealing, theoretically at least, with great plays and great acting; in the field of burlesque, vaudeville, musical comedy, and the like, the above dicta would not necessarily apply, and might even suffer reversal; for it is clear that an absurd and inconsequential theme, presented by actors of two-dimensional intelligence, would be vastly benefited by an elaborate and self-assertive production; for the eye at least, if not the mind, would be gratified. Therefore our last conclusion might be conditioned as follows: the scenery should sink, so to speak, into the subconscious, in proportion to the intensity and significance of the dramatic action.

This is easily said, but not so easily accomplished. The Moscow Art Theatre Musical Studio, in their productions of "Lysistrata" and "Carmencita and the Soldier," employed the device of making the

scenery a scaffolding (not a scaffold!) for the actors, whereon they disposed themselves to the utmost possible dramatic advantage, in the vertical dimension as well as the horizontal; then, in proportion as the scene became more and more peopled, the scenery sank more and more into insignificance, and at certain crises of the action there was "a cloud of witnesses around" eclipsing the painted and constructed background, and reinforcing the work of the principals in an altogether extraordinary way. This device was alternated with another, of more common employment; the great spaces of the stage and all disturbing details were shrouded in darkness, while the action unfolded in a pool of light.

Light is the most important agent at the command of the artist in the theatre for achieving the equilibrium he seeks, and for inducing the appropriate psychological mood. Most people have no idea to what extent they are affected by differing qualities of light, which can be stimulative, sedative, recuperative. The intensity, quality, and color of light are factors all the more powerful because they are only felt, not fathomed. It is impossible to play a comedy scene with the least effectiveness in a cold or dim light, because the spirits of the audience are so depressed that it is harder for them to reach the boiling-point of laughter. On the other hand, it is a risky thing to attempt an act of tragic violence in a full, warm light, for if the least thing goes wrong it is apt to be received with laughter. The audience does not know that it is affected by these means in these ways, and least of all does the actor know that it is being so affected. The average actor has the idea that he is being best served by the artist in the theatre if the footlights and borders are all at full, and as many spotlights as possible are concentrated on himself: he thinks that everyone at all times should see the whites of his eyes. He does not realize that at times he would be far more effective if strongly shadowed, or even seen as a dark silhouette against a lighted sky, because by these means a mood would have been induced favorable for the reception of the particular speech or action. A single example, out of a great number, will illustrate the truth of this.

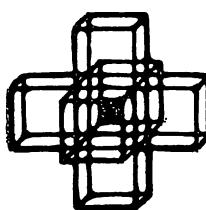
In the play "Othello" everything leads up to, and ascends from its climax, the murder of Desdemona. As produced by Walter Hampden that scene was played in a single "off stage" spot light so placed as to cast the ominous and gigantic shadow of the murderer first on the floor, then on the blood-red curtains of the bed. In a very literal sense the coming event cast its shadow before it, and vastly enhanced the tensity of the crucial moment, although it is doubtful if many in the audience really saw, in the sense of realizing, this shadow; they felt it, however, not as a part of the scene, but as power on the part of the actor.

In general, however, the actor is right in his insistence on being seen; the light on his face should be strong, natural, and constant as to color; otherwise he will be cheated of his due effect. The best light-

ing is that which can be most readily forgotten, on account of its essential rightness, just as we never have to think of daylight or the sun. There are of course some plays to which this dictum does not apply in all strictness, and in every play there is apt to occur a situation now and then, which calls for an unusual effect of light. Such an exceptional scene occurred in Arthur Hopkins' production of "Launzi," Molnar's play of sacred and profane love, designed by Robert Edmond Jones. His problem was to get an acting light on a passage between two people, without destroying the effect of a dark night and a dark river in which a girl had just tried to drown herself. He solved it very naturally and cleverly by having the action take place in the shaft of light from the lamps of an unseen automobile, the near presence of which was called for and explained by the play itself.

The production and control of light has reached a point of development far beyond the uses it is ordinarily put to in the theatre. With the right equipment it is possible to get light of any color, any intensity, anywhere; things can be revealed or concealed by the mere throwing of a switch. This makes possible a stage-craft of an altogether new sort. It would seem that by its aid the stage may burst the bonds of its picture-frame altogether—from the sides of which the actors now pop in and out as in a puppet-booth. With light, as with God, of whom light has been in all religious literatures the chosen symbol, "all things are possible." The drama may unfold itself, not in two, but in all dimensions, unrestricted by any confining boundary, beheld as it might appear to a crystal-gazer from the recesses of his mystic sphere, or as in the inner eye of the mind. Indeed, with the aid of light, the theatre may be the nursery of a new art-form altogether, a synthesis of sound, form, color, and mobility, but as far removed as possible from the machine-made things mothered by the moving-picture industry, which also involve these elements.

These first things in the art of the theatre seem to the writer so obvious and axiomatic that he would question the worth of writing this at all, were it not that these principles are so constantly ignored or violated that the only possible inference is that they are not known and understood.



A Daily Thought

(From Krishnaji's Writings)

April the First:

Oh friend, because I have wandered in the valley, because I have dwelt among the shadows, because I have suffered and I have loved, out of the fullness of my heart I would tell you that the direct path is the only path, that the simple union is best.

Life the Goal, p. 27

April the Second:

Oh! the sea
Has entered my heart.
In a day,
I am living a hundred summers.
O friend,
I behold my face in thee,
The face of my well-Beloved.

The Immortal Friend

April the Third:

When you see in a garden a rose more beautiful than the others, if you could ask the rose: Why is it you are more beautiful than the others? Are you the production of the tears of the heavens? Has life given you more beauty? it would be unable to explain, but it would maintain: I am.

International Star Bulletin, August, 1928, p. 23

April the Fourth:

I am all things, because I am Life.

Let Understanding Be the Law, p. 27

April the Fifth:

I am the Master singer of life,
I have suffered long, I know.
Keep pure the song in thy heart,
Simple is the way.

Be rid of the complexities of Gods, of religions and of beliefs therein.
Bind not thy life with rites, with the desire after comfort.

Let Understanding Be the Law, p. 29

April the Sixth:

I want you to invite doubt and with that doubt logically to examine all that you hold dear, precious, and most vital. And you will realize that all that you hold, your beliefs, your traditions, your second-hand knowledge, passes away, and you will destroy the great structure which you have built vainly, uselessly through the ages.

Life the Goal, p. 22

April the Seventh:

O friend,
The simple union is the best.
This is the way to the heart of the Beloved.

The Pool of Wisdom, Et Cetera, p. 94

April the Eighth:

Thou art the only altar,
Though men worship
At the altars
Of many temples.
Thine is the only imperishable Truth,
Though men clothe it
By many names.

The Immortal Friend

April the Ninth:

You must go through your own experiences, and that is why mere innocence is not spiritual. The man who knows great sorrows, great ecstasies, great devotion, great bursts of adoration or of anger, can become a truly spiritual person, because he is all the time seeking, all the time asking.

The Kingdom of Happiness, p. 49

April the Tenth:

In order to become spiritual, to live happily, and to serve, you must have "a soul prepared for temptation."

The Kingdom of Happiness, p. 49

April the Eleventh:

That discontentment which gives birth to true contentment must be encouraged, and not set aside and subjugated and killed out.

The Kingdom of Happiness, p. 48

April the Twelfth:

Out of the chaos within you, you must give birth to the dancing star!

The Kingdom of Happiness, p. 48

April the Thirteenth:

People worry over their misfortunes, their little angers, little sins. It does not matter, for they have no value if there is this inner sense of greatness, of beauty, of perfection. If you possess that absolutely, nothing in the world can shake your foundations.

The Pool of Wisdom, Et Cetera, p. 33

April the Fourteenth:

As the sun shines on all, on the daisy and on the forest tree, and helps them to grow, so, when the Beloved is with you, you will grow to your fullest measure, no matter at what stage of evolution you may be.

The Pool of Wisdom, Et Cetera, p. 61

April the Fifteenth:

There is a great opportunity, there is a great possibility of attainment for you, if you feel strongly and intensely enough.

The Pool of Wisdom, Et Cetera, p. 61

April the Sixteenth:

Wisdom comes out of experience, and understanding out of a pure heart; and if there is no experience, if the heart is not willing to understand, you will remain long in the shelters on the upward mountain path. And because you have the Beloved with you, you can leave those shelters and become the Beloved.

The Pool of Wisdom, Et Cetera, p. 65

April the Seventeenth:

What is the purpose of life? Why do you suffer? Why are you afflicted? Why have you to weep? Why have you to exercise control? Why have you to struggle? It is a process of evolution from the very beginning. . . . From the flame you came forth, to the flame you will return and thus unite the beginning and the end.

The Pool of Wisdom, Et Cetera, p. 71

April the Eighteenth:

The purpose of life is to lose the separate life which started as an individual spark and when you have done that, then the Truth is established within you and you have become part of the Truth, and you are yourself the Truth.

The Pool of Wisdom, Et Cetera, p. 71

April the Nineteenth:

To discover yourself, to find yourself, to strengthen yourself, is all that matters, and not your dogmas, your creeds, your philosophies.

The Pool of Wisdom, Et Cetera, p. 70

April the Twentieth:

I am burning with the desire to give you such an understanding that you will rid yourselves of all your jargons, all your systems, all your philosophies, such an understanding as will put a mirror before you.

The Pool of Wisdom, Et Cetera, p. 70

April the Twenty-first:

. . . When the Beloved is with you, time as such ceases. You need not go through all the experiences of sorrow, of affliction, of grief, of intense joy, to perceive the goal which is the end for all.

The Pool of Wisdom, Et Cetera, p. 60

April the Twenty-second:

It has been my desire, my longing, to become united with Him so that I should no longer feel that I was separate, no longer be a different entity with a separate self.

The Pool of Wisdom, Et Cetera, p. 50

April the Twenty-third:

But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples—they will really understand. It is because a few have really desired to help other people, that they have found it simple.

The Pool of Wisdom, Et Cetera, p. 49

April the Twenty-fourth:

I am able to say that I am one with the Beloved—whether you

interpret it as the Buddha, the Lord Maitreya, Shri Krishna, the Christ, or any other name.

The Pool of Wisdom, Et Cetera, p. 46

April the Twenty-fifth:

The ambition that makes you work unselfishly, that gives you power to help, the will, the determination to bear with anything—that is worth possessing. Such an ambition is necessary for growth.

The Pool of Wisdom, Et Cetera, p. 8

April the Twenty-sixth:

Not in the distant future did I want to be great, but I desired to be happy in the present, I wanted to be free in the present, I wanted to be beyond all the limitations of time. So I invited the future into the present, and hence I have conquered the future.

Life in Freedom, p. 85

April the Twenty-seventh:

As you are the product of the past, and as you can control the future, so the future becomes the present and you live in that present.

Life in Freedom, p. 86

April the Twenty-eighth:

O, seek that world

Where death does not dance in its shadowless ecstasy,

Where the manifestations of Life

Are as the burdens that the smooth lake carries.

Star Magazine, January, 1929, p. 3

April the Twenty-ninth:

O friend,

Come with me,

Abide in the house of my Beloved.

Though thou shall wander the earth,

Possessing nothing,

Thou shall be as welcome

As the lovely spring,

For thou bringest with thee

The Companion of all.

The Immortal Friend, p. 54

April the Thirtieth:

The discovery of eternal Truth lies always ahead of you. If you truly understand this, you will not cling to the past. You will not be always conditioned by the thoughts, the actions, the feelings, the ethics of the past, because therein is stagnation, and the bondage of Life.

Life in Freedom, p. 84

Krishnamurti and His Work

By Marie Russak Hotchner

(Some notes taken at a question and answer meeting)



HERE were perhaps seventy-five or one hundred people gathered in a convenient meeting-place, in response to an announcement that by request some friends of Krishnamurti, the World-Teacher, would endeavor to answer questions about his teachings. A majority of the audience was composed of women, with a fair proportion of men, and a few children. The average age might have been placed at thirty-five, and the intellectual level was decidedly above the average. They were people who had apparently outgrown the conventional ideas of orthodoxy, and were seeking something different, or the solution to some of their own philosophical problems. They were to find both here, even if the ideas expressed were not at first intelligible to some. While most of the questions were in writing, a few were submitted orally during the meeting; three or four speakers who ventured the answers spoke without prepared notes so that the event had spontaneous interest which a rigidly prepared-in-advance symposium always lacks.

For some years past Krishnamurti has been travelling around the world enunciating teachings, some of which sound very strange to the average American. He says that there is a way to eliminate sorrow from one's life and substitute happiness. It is by adopting a certain attitude toward daily events. Unlike the teaching of some Orientals, this does not consist in a meek submission to the circumstances which are imposed from without, but rather in an intelligent inner revolt against certain beliefs and habits that are usually accepted without question, while at the same time understanding the essential meaning in them. The speakers explained that Krishnamurti's doctrine is really that of the orderly reeducation of one's physical, emotional, and mental personality. How the better to accomplish this was what these people had come to learn.

The speakers who sat on the platform and answered the questions disclaimed any right to speak authoritatively on behalf of Krishnamurti. They explained that Krishnamurti has declared that the Order of the Star, of which he is the head, is not in any sense an ecclesiastical organization whose officials lay down religious beliefs which are to be accepted as dogmas by its members; but on the contrary, the whole purpose of his work is to encourage people to ascertain the truths of life for themselves and in their own way; that Krishnamurti's interpretation of life is to be found in his own oral and printed

statements, and it is best for inquirers to read and ponder those statements for themselves. "However," said one of the speakers, "we shall endeavor to answer these questions, and to state what is our personal understanding of his teachings but ever with the caution that we may be mistaken in that understanding. Each person must eventually make his own interpretation of the teachings of the World-Teacher."

Who Is Krishnamurti?

A number of questions were asked concerning the personality of Krishnamurti. "Is he a divine incarnation?" "Is he the Christ or the Buddha returned to earth?" "Is there a difference between Krishnamurti the man and Krishnamurti the World-Teacher?" "Are there times when his statements are inspired, and times when they are not?" The speakers replied in substance: Krishnamurti says that he is a World-Teacher in the sense that he has attained conscious unity with the life of the whole world in the same way that Christ and Buddha attained. But he adds that every human being, by unification with the One Life, may attain that same state of exalted consciousness. Every one is divine Life in essence; all that remains is for him to attain that divinity through aeons of experience, through many lives with their joys and sorrows and the fruit thereof. He does not encourage idle speculation as to his own personal nature, saying that it is every one's primary business to develop his own personality, rather than to be curious as to that of another; furthermore that it does not matter what he, the form called Krishnamurti, may be; the important thing is to investigate the statements of Truth which he makes; to search therein for such elements of Truth as may be helpful to the seeker, and to test that Truth by applying it to the exigencies of daily life. In short, he urges that speculation as to his personality be abandoned for the more fruitful speculation and inquiry into the reality and value of the Truth which he gives.

The Quality of His Teachings

"How shall we know that Krishnamurti's teachings are superior to those we have had from other authorities, from other teachers, other books, other religions, other traditions?" There is no way save by each individual's own observation, analysis, synthesis, experiment, and decision. Krishnamurti has repeatedly asserted that none can learn the Truth through mere reliance or leaning on anyone else's judgment or anyone else's statement as to what the Truth is. One must study, apply, and test the statements and develop self-reliance, rather than place a blind reliance on authorities, no matter how good or wise they may be. To what extent one should utilize the experience and knowledge of others is for each one to decide, but one must think, doubt, for only the inner intelligence and conscience, attained through experience, can finally give a satisfactory reply to any questions of

belief. It is by developing one's inner powers, faculties, and understanding that one shall finally attain to ultimate enlightenment and happiness.

Life's Opportunities

A visitor asked, "I understand that Krishnamurti says that we are to trust life, to immerse ourselves in those events which life brings us, and, to some extent, to accept them as the divine will. Shall we in that way acquire the happiness and freedom from sorrow that he has acquired?" The platform speakers hesitated a little before answering this, but the essence of their replies was: Life always brings to each person the lessons and the opportunities that he needs for the development of the divinity within him. It is part of the plan of the Supreme Intelligence unfolding itself in evolution, that every person should encounter the very trials and tribulations and obstacles, as well as the serenity, the ease, and the joyous events which are essential in bringing out those physical, emotional, and mental capacities that will fulfill the purpose of his life. Ultimately perfection in all things is intended for every person, and whether he recognizes that perfection as his goal or not, the divine plan presses it upon him and gradually, day by day, molds him in the pattern of that perfection. Nearly all discerning people recognize, after they have passed through a difficult experience and have had sufficient time to gain an understanding perspective, that it has helped them as perhaps nothing else could ever possibly have done, and one often hears them say, "I wouldn't have missed that experience for anything. It was worth all the sorrow it caused."

The Eager Mind

The difference between the person who does not understand Krishnamurti's teachings and the one who does, is that the latter leaps forward eagerly, joyously, to meet the daily experiences of life, whereas the less earnest person is apt to fear them, to shrink from them. Krishnamurti helps one to realize that even the hardest blows of life have an important and exalted meaning and that therefore it is best to meet them with courage and even with eagerness; because unless their purpose or lesson in the experience is learned, the experience (in a somewhat similar form) will recur again and again until that purpose is understood and utilized. Once this eager attitude toward events is adopted, all experiences are welcomed with a joyousness which robs them of most of their former suffering and fearfulness. Eventually the fearfulness disappears entirely, and then one recognizes that goodness and beauty and helpfulness underlie every event no matter what its outer guise. It is then that the Kingdom of Happiness is entered and it gradually evokes a state of perpetual joyousness. It is that quality of constant joyousness, ebullition, ecstasy of life, that distinguishes Krishnamurti from other people, even though

since childhood he has experienced many of life's most tragic events, and that is one proof that he has a vital message of perennial happiness to give to the world. He can teach it because he has become it himself.

Life and Death

"But," asked another, "does that mean that one should be happy and not grieve over the death of a beloved relative or friend?" The speaker replied that he did not remember having read any answer made by Krishnamurti to such a question, but he knew that he had said that the essence of all life is bliss. Therefore death must be an event which when properly understood should bring happiness to the person who dies as well as to the living, the latter knowing that it would not have come to the deceased if it had not been better for him than this life.

The fact that death came is proof that it is a part of the divine plan of progress, and therefore the event is divinely intended to come at the time and in the manner that it does come. Hence there should be a quiet acceptance of it as not only a divine essence, but actually joyous in essence, actually the happiest event for all those concerned.

Death should be welcomed as an integral part of the larger, progressive, spiritual life, as a change only in the outer physical garment of the inward spiritual consciousness of a person. Every change, even death, means progress, the onward march of that divine evolution which holds in its loving embrace every human, every animal, and every other form of manifestation in existence. Most people have not had this point of view; therefore they regard death with fear, with terror, and with resentment, as depriving their loved ones and themselves of life, the most precious possession in the world. But what they need to recognize is that there is a wider life than this; that the death of the physical form restores to that wider life the consciousness that has been focalized there, brings it to a condition of wider life, greater happiness, realization, and progress than it had possessed before. Gradually as this view permeates the mind, death like all other phenomena will be understood as a mere incident in the joyous unfoldment of the supreme plan, and man will joyously coöperate with it.

Leaning on Authority

Then a question arose about authority, as Krishnamurti has stated that one should not lean on authority, that each person should become his own authority, outside authority being of doubtful value. The question continued: "Krishnamurti says he makes this statement because he knows, and he would lead us out of our ignorance. But he makes many authoritative assertions, and adds that if we will only doubt or inwardly question his statements we shall be able to verify their accuracy for ourselves. Does this not mean that we take

Krishnamurti as an authority and regard what he says as authoritative?"

The platform speaker replied that it does, in a sense. The child doubts the parents' authoritative statement to the effect that fire will burn, until he puts it to the test and burns his fingers; then he knows. But it would seem that Krishnaji fears that people do not put the ordinary authoritative statement to the test of their own analysis and judgment. He says that in the past we have just accepted statement after statement of life's philosophy because some leader has said so, and have not attempted to prove the teaching either true or false for ourselves. We have grown automatically to accept the teachings of leaders just because these leaders say so: to doubt them was heresy, and a fear of being considered disloyal if one did not accept such statements without question, added to the attitude of blind acceptance of what was considered authoritative. Krishnaji has seen this danger and knows it is an obstacle to progress, and so he is trying to awaken people to the danger of not thinking for themselves, for he desires them to prove truths for themselves and thus to become their own authority.

If we rightly understand his statement not to lean on any authority, the word authority will not act as the proverbial red rag. We must depend on authority until we have proved every statement for ourselves. Even every statement of Krishnaji's is authoritative, and he is certainly an authority on these questions of inner Truth; but if we in turn lean on him without thinking over what he has said or trying to apply and test the validity of it, then we shall be continuing in the old rut of accepting comforting beliefs which we have not deliberately and permanently made our own, and which will drop away with our disintegrating personality. Instead of that we should analyze, reason out, and test the statements of all authorities. If we establish the validity of their teachings by actual proof we shall be storing up individually tested knowledge in the consciousness of the ego, where alone knowledge so gained remains permanent for all time to come.

The Keynote

The final question was: "Could you put in a few words the keynote to Krishnamurti's teachings? What does he emphasize as the starting point of his scheme?"

Happiness is perhaps the key-stone in the arch of human idealism pictured by Krishnamurti. When he started on his world-wide mission a few years ago he spoke of happiness as being the sacred gift conferred upon humankind, as the right to which every person is entitled if only he will recognize it and undertake the simple procedure necessary to attain it. Philosophy and religion and human behaviorism are too often regarded as somber subjects, if not indeed actually gloomy. But Krishnamurti holds otherwise, and he himself is a model of the happiness which he says may be attained by everyone. He exudes

happiness as the rose exudes perfume. That does not mean that he is free of the cares and heavy responsibilities of life which seem to increase as one goes onward and upward. Not only is he the head of the Order of the Star, an organization which spreads all over the world, with many problems that necessarily call for his deliberation and judgment, not only is he an author and speaker who must plan and do the most arduous kind of literary work to fulfill the obligations which he has assumed, but his own nature is one particularly sympathetic to human suffering. Thousands of people suffering from that most poignant ailment, inward unhappiness, look to him and go to him with their difficulties and heartaches. His happiness must not be thought of as a superficial indifference to the sorrows of others, for he is most sympathetic and affectionate. Otherwise he could not help them as he does, throw light on their problems, and restore peace and the enthusiasm of life to their hearts. His happiness is an inner attitude that is based on his oneness with the very heart of existence itself. He feels the bliss that underlies the very source of Life itself and while he understands and sympathizes with the sorrows of others, he recognizes clearly that sorrows are but steps on the ascending path that leads to the ultimate elimination of all sorrow. For sorrow is eliminated in that harmonious understanding of life's purpose which brings everyone to the heart of peace and therefore to that inward happiness that cannot be shaken because it is based on the realities of divine progression and perfection.



The Armchair Revolt

Reported by Four of the Revolters



THE Armchair Revolts were started in order to give young people a chance to talk freely among themselves and, from time to time, with one older person whom they could question about the facts of life and with whom they could enjoy honest discussion; in this manner they would be able to study the way in which different types of people reacted to experience. And because younger people only express themselves freely when no older ones are around, the rule was made that only young people be invited. In order to escape the limiting regulations of an organization, it was planned to meet only occasionally and when an interesting speaker could be secured. The form of each evening was therefore as elastic as possible.

Young people today do not want to be led; they want to be shown the way but allowed to find out things for themselves, and they are courageously facing life. They will not learn through the experience of others, who, after all, belong to a former age. They are challenging orthodoxies, and, in their fearlessness, they are setting new and better standards. Older people often mistakenly think they are selfish, but that is because these elders do not understand the noble purpose that fires this revolt of youth. There is a difference of consciousness between the two generations. The older one is less plastic, less apt to discriminate between what is right and what is merely customary. To the younger one nothing is wrong, for life can only be understood through experience.

When youth speaks to youth there is a swift intuitive communication of ideas. An older person stops the easy exchange between unrigid minds, tuned to new age perceptions, for he has usually lost the feeling of revolt and has bowed to the

conventions of a grown-up world. The remark so often made by older people, "What would you young folks do without the older ones?" is merely a platitude and quite beside the point.

The following invitation expresses the spirit of the group:

Dear Friend: For no reason whatsoever, except that we would like to have you come, we are inviting you to the first Armchair Revolt. Action will start at eight o'clock sharp, at . . . A cluster of three blue lights will indicate the house.

The Revolt will be led by one who has traveled three times around the world, who edits an international magazine, and who was a delegate to the Congress on Anglo-American Relations.

You are one of fifty to whom this invitation has been sent. If you care to bring a friend or two, they will be welcome, but you may have to sit on the floor!

Yours,

Clayton Bailey
Stanley Rogers

P. S. Leave the old folks at home.

Captain Max Wardall addressed the Revolt. It was held by a fire at the home of friends. Miss Lillian Lewis took stenographic notes, which alone accounts for her silence during the Revolt! Because people do not enjoy reading a lengthy discourse, the meeting which took an hour and a half has been condensed. The following pages will give you a glimpse of what modern youth really does think about conscience, marriage, parents, and other interesting topics.

★ ★ ★

Clayton Bailey: I think we will start our Revolt if you are all ready. We want everyone to ask questions. Make any remarks you like, but make them briefly, and please be free to say anything you think, whether you believe it or not! To start things going, let me say that I was talking to a friend the other day about

ideals. He told me he did not think ideals were of any use and that they were mere fallacies. I did not agree or disagree with him, but I would like to know what you think of it?

Max Wardall (sitting on the arm of a chair and ignoring the question): I just heard this gentleman over here (Chandler) say that he was asked to answer this question, "What is the controlling force of the Universe?" He said he had been meditating two weeks and had decided he was not quite adequate to the question.

That reminds me of a little boy who was drawing something and his mother said, "What are you drawing, Bobby?" and he replied, "I am drawing a picture of God." "Oh!" she gasped, "you can't do that. Nobody has ever seen God, nobody knows what God looks like." "Well," he said. "They will when I get this finished." That is about the way I feel answering that query. The fact is, that a controlling ideal in life is the most priceless thing one can have. By an ideal I mean a standard of excellence, a vision of beauty, some sort of an attainment that you want to achieve. You must have formulated in your consciousness a picture of what you wish to be, because the life without an ideal is barren and leads to the desert. The drifters in life are those who have no standard in their consciousness that keeps them plugging on toward a goal, and the result is that they get buffeted and shifted about. The power to imagine is the power to take a few dry facts and mold them into the mosaic of mind stuff. You build a beautiful picture inside and your life molds itself to conform to it. Thought is a tremendous force. You can build yourself just as you like through these ideals.

Clayton: I am wondering how much dreaming has to do with that. Most young people are very dreamy.

Max: Dreams are the things we long for. Ideals are something we work for. Dreams precede ideals. Day dreaming is all right. The highly imaginative person is the type that builds these nobler mansions.

Beatrice Wood (on the offensive): It seems to me that dreaming is very impor-

tant. I notice many of the greatest inventors and scientists and business men get their ideas when they are dreaming and not when they are active. I think we should try to dream more.

Max: Those who have seen Edison say he is like a man half asleep when he is hardest at work. You have to brood before you can hatch. Day dreams are not especially creative, but they lead to the creative function of mind.

Clayton (not yet satisfied): Aren't dreams sometimes a release for unconscious repressions?

Max: Young people who have a sense of inferiority build in their dreams concepts of themselves as heroes and as surmounting all sorts of obstacles. Thus they get rid of limiting complexes.

Chandler: Isn't there a great deal of danger that the dreamer may be aroused from his dreams by a too sheer drop into practicality, which would make the complex more complex?

Max: It is cruel! (Light laughter from those who saw the point.) When the dreamer drops into our sordid life he has a rude awakening, but I would not say that his dreams have been useless for that reason. The bitterness of the shock is sometimes almost overpowering for a young person, but I think he is better off than he was before.

Chandler: Yes, if he can keep on dreaming.

Max: And act intelligently.

Clayton: Don't you think that has a lot to do with the revolt of youth? They began to realize that life was not as they dreamed about it.

Max (in his delightful, easy style): This is a very precocious age. Young people before they are fifteen get all the emotional and mental stimulus that a person of the last generation got in his whole lifetime. Before they have attained mental growth they face emotional expression. Repression is not so serious as it used to be—young people don't repress much these days!

Beatrice (who entertains no doubts): Young people of the present must be on the right path because those who began revolting fifteen or twenty years ago are now much younger-looking at forty than

the people twenty-five years ago were at forty. Middle-aged people nowadays are often beautiful.

Clayton: Bringing up the question of morality and sex, what have young people to look to outside of personal experiences? We are not told very much about it in the way of ideals, and we have to learn by ourselves.

Max (speaking with unusual informality and frankness for an older person): That has been characteristic of every age. Young people have always been kept out of their inheritance of knowledge because of the cowardly attitude their parents have taken toward life, especially in their hypocritical and sneaking views about sex and life. In the days to come the sex problem will be treated intelligently in the primary grades of schools, so that young people may grow up with a perfect knowledge of what sex is about, and will be under no cloud of hypocrisy, shame, or foolishness; they will be taught a knowledge of life, love, how to make homes, and how to make a spouse happy (laughter), and other essential things we now disregard.

Clayton: (who is luckier than most people): I was talking with Judge Lindsey and he said our American youth had gone to certain extremes, and therefore there are greater possibilities here than anywhere else.

Max: That is my impression. We have not only possibilities, but actualities.

Clayton: Do foreign youth really face conditions squarely also?

Max: Not yet. In Germany they do to some extent, as there is an awakening wave of knowledge there; and in Great Britain the young people are beginning to throw off the shackles; but in the other countries they are just following blind tradition as they have done in the past.

Leonie: Italy is coming up in the youth movement through Mussolini.

Max: Italy is gaining ground, but not to the extent of other countries.

Beatrice: Youth today seems continually and eternally in love. Was it that way in past generations?

Max: Ouspensky says a man is no good if he is not in love. He claims that no creative power is possible unless you are

in love, but this is not necessarily with another person. I do not think there is any essential difference between this generation and the others.

Clayton: Some people say a person can't be healthy unless this sex energy is expressed physically.

Max: Some physicians claim that no man can be healthy unless he is living a normal sex-life; but in modern times, with the development of the theory of hormones and glands, it is discovered that the sex creative power is re-creative as well as creative, and that individuals may use that power in creating on higher levels through the mind, or emotions, or spirit, and thus it can be transmuted and sublimated. I do not doubt that. I am sure it is true. Yet this is also true: If a person is oriented toward sex, if he wants to express himself physically and does not, it is probably bad; but if he can get into a sane state of mind, so that he thinks chiefly of work, he is just as well off celibate—and probably better. People have exaggerated this problem of sex and made it abnormal. It is normal if considered as a part of life, but not the whole. The aim of youth should be to render sex perfectly normal so that its power does not beset him all the time.

Stanley: What is the ideal there? I have many friends who vehemently maintain the ideal will be celibacy. Is that what we are progressing toward?

Beatrice: Yes, but look at them! (laughter).

Max: It is true that it is very difficult for people to be celibate and not get extreme or lopsided. The highly intellectual type are often natural celibates because their creative power is consumed on mental levels. Isaac Newton was celibate all his life. Men who have great intellectual power are usually creative on a higher plane than the physical, and their physical fecundity is limited. When you say the world may be coming to celibacy, it is not probable that it will; but there will be a steady lessening of its uncurbed desires for physical expression, because they are now highly exaggerated. That is due to the provocations of civilization—eating of meat, drinking of alcohol, jazz, living so much at night, and living away from

natural surroundings. These always intensify the lower nature. I do not mean to imply that sex-life is only for propagation. I think there is other need for the function, but very much less than anything we have at the present time. Complete celibacy is an ideal for the distant future.

Beatrice: It seems to me that when society has removed the taboo on people having sex-expression whether they are married or not (and many cannot afford to get married) it will be better for people.

Max: I think that taboo is largely removed now. I suppose there may be a hundred thousand couples in New York alone who are living together unmarried. I know a good many of these couples myself (and you do too, probably) living happily and contentedly and with a certain social standing; years ago they would have been outcasts.

Mary: Judge Lindsey says companionate marriage is the solution.

Max: There certainly must be freedom for women.

Chandler: Freedom for all humanity.

Max: An ideal sex condition will only come about in economic freedom. While woman is subordinate to man she will always be obliged to make compromises. When she is free she will make her own choice.

Catherine Cline (with considerable keenness): I would like to know the meaning of morality.

Max (interrupting): I would too!

Catherine: Last week at the University of California here in Los Angeles there was a symposium on morality. Two viewpoints were presented, and I can't decide which is right. One was that morality is fundamental in the universe and has a genuine place in the world. The other was that morality is just the product of standards of living and convention.

Max: Yes, you may take either one. My definition of morality is *unselfishness*. That is the only answer that I know. A person that is perfectly unselfish is perfectly moral—he will do nothing to injure another.

Clayton (blaming others for what he does not believe himself): Some people say let your conscience be your guide!

Max: I remember when I was ten I climbed on a wagon and stole a water-melon. I was very much elated until I started to eat it and found it was green. After that my conscience began to hurt badly! (laughter). If you ask me what conscience is I would say it is the digest of experience. It is *not* the voice of God—it is a warning within which says "Don't do that, it will hurt."

Henriette Vreenegoor: Isn't it the soul?

Max (judiciously): It is the contact of the soul with the experience of the personality, and from mature reflection, judgment, analysis, finally comes the decision—and that decision is conscience. You may do the wrong thing. The atrocities of the Inquisition were enacted by men who were troubled with chronic inflammation of the conscience. Great wars are started by conscientious men. Indeed conscience may be a terrible thing; but it is the only guide we have.

Clayton: If you disagree with your conscience you are taking a step upward from your former standard to a new one.

Staney (entering the fray): What one feels as conscience is not only the voice of experience, but also a voice which sounds the same, that of environment, custom, ideas of parents and friends. These often form a larger portion of conscience than does the essence of our own experience. How are we going to tell them apart?

Max: It is very hard to distinguish between fears and the real conscience; but you will notice this—if anything happens, like a great tragedy or disaster, those traditional things slough off and the real conscience remains.

Stanley (persistently): You can tell the difference *then* between your real conscience and your collective conscience, but how about other times? There are emergencies all the time!

Max: It is something like what Clayton said. Sometimes we reason against our conscience and go against it. Very often we are doing the right thing and educating our conscience.

Stanley: Reason then would be a better guide than conscience.

Max: I am not saying that. Conscience is the best guide in life that you can have, but there are times when people rise to a stage of intelligence where the light

within is their guide. They transcend conscience, but it is a dangerous thing for an ordinary person to assume that he is ready to flout society in the narrow path of progress. If you are wise enough to rise above them it is well, but ordinary humanity is not. It needs to have fear and be kept down.

Stanley: If a man were happy, he would not be bound by conventions; if everyone is bound by them, we will not be happy.

Max: I think the ordinary man is happier having his thinking done for him, and his traditions made for him. He doesn't have to worry or think. Only a strong soul can throw them away.

Beatrice (coming to the rescue): The thing this younger generation is standing for is breaking down convention.

Max (agreeing cautiously): Yes, the young people of this age stand on the shoulders of the past, and there are lots of these old traditions that are ready to be destroyed.

Clayton (criticizing society): The idea of right and wrong is an invention of society. Experience is the only thing that counts—and what we get out of it.

Stanley (rebelliously indignant): Then does the mass have the right to impose ideas of right and wrong?

Max: The majority has a right to impose them. That is fundamental in our civilization. For instance, Prohibition was a rule of the majority. People say it is wrong, but we deny our social contract when we try to destroy the law of the majority.

Stanley: Most progress has been made by people who did not abide by majority edicts.

Max: That is another thing. Progress is always made by the rebels. They are the men who say "This contract is outworn. These taboos are old, but life is progress. Let us make us new ones." Whether one is a social rebel or not is his right to determine.

Stanley: Anyone who is, is bound to suffer.

Max: The man ahead of his time is a sacrificial victim. Progress is made over his dead body.

Chandler: You could call that a test

of whether the protest is profoundly based or not, whether or not he is willing to be sacrificed.

Max: Exactly. If he is not willing to have society hate him and rend him, he is not quite big enough for his job.

Clayton: Are there not two types of people—the collective type and the individualized type?

Max: Yes, one is the herd type and the other is the individual. You are talking about the individual. He must go his way and suffer, whereas the mass type goes along very happily. He doesn't offend; he just obeys the taboos and keeps out of trouble.

Chandler (taking up the offensive but with twinkling eyes): Yet, in his life there is an undercurrent of unhappiness and misery. Life doesn't seem worth while, but he does not recognize what it is that causes his unrest.

Clayton: Like the type of individual that fastens himself on religion because he is unhappy.

Max: He wants security and he gets it in these taboos, and religion renders support. I do not think he is exactly unhappy. His is simply a mediocre mind and is satisfied with little.

Clayton: Should we cling to our beliefs?

Max: That word belief is difficult. There are all sorts of beliefs.

Clayton: I don't see why a person should hang on to beliefs. I believe in fighting for one's convictions, but if one hangs on to a belief it hinders one from getting a greater concept.

Max: That is a fact. Krishnaji has said "When you define a thing you limit it, and when you limit it you kill it." A belief is only a partial truth, and, if you cling to it, it may shut you out from something bigger and finer. You must have discrimination. An intelligent person will solve these things. For the masses beliefs are good. Most of humanity are children, between the ages of eleven and twelve.

Evelyn Clarke: Psychological tests give the highest as sixteen.

Max: Very few of us are that age, but we are growing into our heritage. Material evolution says we are *made out*

of nothing. Christian Science says we *are* nothing. Atheism says we never *will be* anything! I don't believe any of those statements. I believe evolution is the beginning of a divine being. I think we are all divine beings and we are steadily becoming what we really are. Some of us are older and have to look after the younger. You people have to do that! You have to be leaders. The vast majority of people are not interested in this stuff, they would be bored stiff by philosophical disquisitions. They would rather listen to jazz music.

Chandler: That is the beauty of religion—it answers the questions of all ages. With a firm concept of religion you can face anything.

Stanley: You said it was necessary for the masses to have beliefs and that they were good. That may be true, but not true all the way. The masses believe that birth-control is a bad thing. Unless something like that is taken up humanity will eventually destroy itself.

Max: You know, what I really said was not that the beliefs of the masses are good, but that belief was good for the masses. I do not contend that the beliefs of the masses are good, but it is good for them to have them. For instance, birth-control: No sensible person would deny that a human being has a right to decide how many children he will have. But the masses are represented by the Catholic Church which recently declared that divorce, companionate marriage, and birth-control are the three great plagues of the age. The masses do not believe in birth-control but intelligent people do, and the latter will lead the rest of humanity to it.

Mary: Would you say the mass mind is like the group-consciousness of animals?

Max: Yes.

Clayton: We are not very far from the animals, after all.

Max: I am proud of my relationship to the animals. They are very lovely and gracious beings.

Chandler (who is not a fundamentalist): People so often spend a great deal of energy in trying to separate themselves from the animals.

Max: It is foolish vanity to try to separate yourself from the animals. You

must work *out* the animal and work *in* the human. The animal part of us is delightful.

Leonie (terminating her long silence): Doesn't Watson believe that a child is made or wrecked before he is two?

Max: I thought it was seven. I am not familiar with Watson.

Leonie (starting something): He feels parents will repress individuality if the children are brought up in the home.

Max: There is no substitute for love and home life. A child denied that will grow up with a colorless personality. People who are products of institutions are without individuality.

Chander: Institutions today lack everything that the home gives. The trouble, I believe, with parental love is that parents are not sufficiently educated to give proper training.

Max: Yes, that is true.

Stanley: A great many parents are not by nature adapted to be good parents.

Max: There will be small groups in the future organized for rearing children. At the head of each group will be some specially competent woman who has plenty of love and understanding.

Leonie: Will the child get the individual love as in the home?

Clayton (who has two children of his own): I think it will be better love as he will be brought up by someone who enjoys it.

Leonie: Could one person give sufficient individual attention to each in the group?

Beatrice: Old-fashioned families often had twenty-five children and they were all loved!

Leonie: But it is different when they are your own children. When they belong to you you have their interest more at heart.

Beatrice: If we bring up other people's children, we will be more impersonal and therefore finer.

Max: A child certainly lacks something if he doesn't have a home contact. We don't know what it is, but there is some sort of imaginative home instinct.

Clayton: Do you suppose that is the ideal thing? I think we will grow out of it.

Max: You may have an authority complex. The unit of social life is the family. When you disintegrate the family it is like breaking up tissue.

Beatrice: I think it would be a fine thing to be brought up without your family. Then you would learn to really act for yourself and to stand on your own feet.

Stanley: There are very few families where the children have the proper amount of freedom.

Max (whose political training has not been in vain): Let's take a vote to see how many of us would prefer to have been brought up by some competent woman rather than by our family—that is during the period from one to fifteen.

(Affirmative—Beatrice, Clayton, Chandler, and Duffy Lewis.)

Max: The majority preferred family life although it is not ideal.

Stanley: The question is not fair because we do not know what we would be preferring to our families.

Chandler: Home conditions caused our revolt and the revolt is progress.

Leonie: Perhaps the same conditions will arise later in our own minds. Will we let our children be free?

Chandler: It would hinge on the question of whether it would be good for the children.

Leonie: Our parents can't get our viewpoint.

Mary: When home conditions are not ideal it makes for progress.

Beatrice: The majority of mankind cannot enjoy home because, as we say, we *choose* our friends, but God gives us our relatives!

Stanley: When we are young, we don't like conventions; but as Judge Lindsey has observed, we get conservative and afraid when we reach middle age, and then have a reaction which undoes the good of the young revolt.

Chandler: Man has a desire for happiness and that makes progress; and, when he gets old, he commences to see the beginning of the end and wonders if he is going to attain that happiness. Then he

becomes conservative and tries to cling to what happiness he thinks he has.

Stanley (thinking of the fate of rebels against society): He ought to know by that time that he is not going to get any happiness in that way.

Beatrice: An unhappy home keeps children from being comfortable. Very many great people have sprung from unhappy homes.

Evelyn: As children, should we break away and give ourselves happiness? Or stay at home and give our parents happiness?

Max: There should always be a compromise there. The modern youth has too much disregard for his parents; he neglects them and they neglect him. It is an age of individualism and the child often does not consider the sacrifice that parents have made for him. I think compromise is the better way. We should cherish our parents, if possible.

Stanley: They think they will have their ideas vindicated indirectly when we get our own children.

Clayton: My parents think I owe everything to them, but I feel my duty is to future generations.

Evelyn: From the material viewpoint, we did not ask to be born.

Leonie: According to reincarnation, we did.

Clayton: I know my parents' attitude. They think they have had experience and I have not. I think I am entitled to get my own experience.

Muriel Lewis: The Biblical attitude is that we should obey these parents.

Max: That rule operates in China.

Clayton: As long as you obey your parents, you will not have the ability to take care of yourself. We should not have to take care of parents, as we would never have any home life of our own.

Muriel: How about the Golden Rule? Think of taking care of yourself when you are old.

Clayton: I think we have cussed and discussed about enough.

Max: This is a very interesting group.

Inner Communion

By Mary Morris Duane



IT IS to the Self, the indwelling Christ in man, that the Inner Voice speaks when the Christ has grown to an age when He has ears to hear. He will begin faintly to distinguish the Inner Voice and gradually grow accustomed to the sound within his House of Life until, in his mature Christhood, it becomes the dominating voice in his consciousness.

All the great mystics have understood this communion. It is the beginning of the way to the life everlasting.

To hear this Voice a man must withdraw himself from the outer world of the senses into the secret place where he can commune as did the Christ with His Father.

When the Christ is born within, like a human babe, He hears. Sounds are the babe's first awakening to conscious life; and, though at first they are meaningless, as he grows he distinguishes one from another. Slowly, word by word, from mother and nurse, nature and friends, he learns to stutter the first simple words of infancy. Word by word he learns the unknown tongue, and soon begins his infant prattle to his father who listens with loving ear to the first stammering sentence, knowing what true communion will follow later between them.

With the Christ in His cradle of flesh it is the same. The analogy is perfect. At first both the human and the Divine Child are unconscious of the Father. When the child first knows the father's voice and can distinguish it from the other voices about him he has reached a distinct stage of advancement and the great step forward into a fuller consciousness has been taken.

In the life of the Divine Child this step is the beginning of His conscious communion between Him and His Father which is in Heaven. All his being be-

gins to respond to this consciousness of a Presence, still dimly felt and heard, yet there. Day by day, year by year, this Presence becomes clearer and clearer, and the sound of the Voice more and more distinct until finally he understands his first word, his first sentence, his first command; then conscious communion is opened between Father and Son.

In the vision of the spiritual world opened to those who are born into the Christ Consciousness there is at first no definite picture—all is as in the vision of a babe of earth, unfocussed. The eyes are not yet accustomed to the new world; but the ears are open, and sounds and voices are distinguished sooner than faces.

The first knowledge of our spiritual consciousness is this call of the Inner Voice. Dimly sensed at the start it grows clearer and clearer to the new-born Christ until in the end it becomes the commanding Voice of the Father, which, when obeyed, leads to the great obedience of the Christ-man—"Not my will but Thine be done."

This is perfect obedience to the Voice within. Open the ears of thy soul and listen in the silence for this Inner Voice. It must be listened to and obeyed if it is to rule the life with power and success.

Man cannot run hither and yon with the hares and hunt with the hounds in earth life, nor in the life of the spirit. All his energies must be concentrated to be of service and value. In other words, he must be one-pointed, obeying the Inner Voice, the compass of his Soul.

* * * *

What are the means by which the Spirit of the Father and the Son enter into communion with each other? What are the means of communion of an earthly father and son? Is it not speech and silence? In both planes of consciousness silence as well as speech is necessary for

true communion; both are equally essential.

All the sons of men have in them the germ of this communion. In the spiritual leaders of the race it became the great Consciousness of the Presence of God. In each Son of Man it is the Inner Voice which speaks to each its message of Love and Truth.

Listen in the Silence for this Voice before you speak or act and you will run straight on the Way of the Soul in spite of currents, headwinds, and storms.

Life appears complicated from without, but seen from within it has a pattern which runs straight and true and builds a perfect image or character.

The lower voices which call to the Soul during earth life are the cross-currents which would send the ship of the Soul astray were it not for the compass of the Inner Voice directing the course.

The Soul no longer drifts upon the sea of Life once it recognizes this Inner Voice and uses it amidst the sound of the winds and the waves and the screaming of the fog horns.

A ship at sea would quickly be lost without its compass and sextant when the stars are covered with storm clouds. With them on board it comes safely into port.

So with the Soul of man; it cannot arrive at its goal without attention to the Inner Voice.

Recognition

By Anne Hamilton



STRANGE, how those rusty tweeds you wear
 Turn back to flowing white!
 You stand before me quietly,
 And yet I see you moving on the mountain height.

Your smile at me
 Is gathered focus where your radiance glows,
 And in your outstretched hand,
 The gift you bear
 Is unstained jade of Samarkand.

None sees me take
 In praying palms, your white robe's hem,
 Unworthy I, who in this life have been the slave
 To bease in men!

None knows
 The mounting pathway to your goal
 Is paved with kisses clean as altar flame.
 But you, this moment as in ages gone,
 You know and claim
 The beautiful and deathless one
 Who lives and follows you through all the I's,
 Whose essenced soul
 You recognize.

The New Reformation

By Byron Castleberry

("In so far, O friends, as a noble youth thus recognizes suffering and the origin of suffering, as he recognizes the annihilation of suffering, radically forsaking passion, subduing wrath, annihilating the vain conceit of the 'I am,' leaving ignorance and attaining to enlightenment, he will make an end of all suffering even in this life."—The Gospel of Buddha.)



E OF this race and generation are happily the living witnesses of the first world advent of the World-Teacher. Of what is seen and heard, some will understand more, some less: all are offered the opportunity of the experience. But it is plainly the duty of all to think about these things. The Truth is put before us—perhaps even it is fed into our minds; but we alone can assimilate and make it a living part of ourselves. When food is taken into the body, if it be not digested, eliminated, transformed into living tissue, it will destroy the body. It is the same with Truth. Having taken it unto ourselves, we stand or fall according as we are able to retain, to discard, and to understand.

Many people, in contacting the Teacher for the first time, have suffered—the word is quite accurate—what has been perhaps the most overwhelming revelation of their lives. Guided by tradition and preconceived ideas, they confidently expected a miraculous alleviation of perplexity and doubt, but have experienced instead an intensification of spiritual discomfort. They were prepared to follow a shepherd but are driven before a hurricane. The anticipated balm of sympathy has become an acid challenge of small deceptions, and the heart long-fed on promised comforts is given the nettle of dissatisfaction. There is unrest among the faithful. Rash steps are taken only to be regretted; decisions made, and fearfully withdrawn.

What is the meaning of the Teacher's challenge? That is the burning question of the hour.

The first realization that is forced home to us is the fact that, for better or

for worse, we have definitely embarked upon the awful adventure of Truth. No one who has glimpsed the Teacher can ever for a moment doubt his presence in the world—their lives have been made too gloriously uncomfortable. There is no question that he is here; there are many questions touching his meaning.

The truest guide to the degree of a man's understanding is the general tenor of his questions when in doubt. A study of the majority of questions put to Krishnaji reveals how little he is understood, and we learn from the study a significant fact. Many of the questions lead away from, and invariably Krishnaji refers back to, the individual. Popular interest centers around emotional thrills, superficial intellectual considerations, and vague queries on social and international reform. Is Krishnaji the Christ? What does Krishnaji think of the political situation there and elsewhere? Is Krishnaji in favor of this organization and that church? Does Krishnaji infer that ceremonies are unessential to the Truth? Is the path of Liberation separate from the path of Initiation? Is Krishnaji a mystic? What does Krishnaji think of War? What of the problems of morality? Does Krishnaji deny the existence of God?

To all these questions we find but one answer, dressed in suitable terms: "The individual problem is the world problem; solve the one and you hold in your heart the solution of all."

So the questioner is brought back to where he started—himself. That is the Teacher's challenge: you wish to reform, to help the world, but you must first be yourself beyond the need of help. Otherwise you will create another cage of authority, you will step down the Truth.

We learn, then, that reformation, like charity, begins at home. To liberate the world we first must liberate ourselves, for the blind cannot effectively lead the blind.

But this is no easy task that Krishnaji has set us. It is much pleasanter to reform the world than to reform ourselves. We find keener zest in discussing international relationships with weighty air, than in quietly considering the stupidities of John Self. It requires only a little bravado to challenge others, but infinite courage to challenge ourselves. Yet that is precisely what we have to do.

The experience of facing our inner natures is not always a pleasant one. To look at one's face in a mirror is not a difficult thing to do—to the fortunately-featured it may even give pleasure; but to look into the depths of one's own heart is a courageous act, for here we cannot hide from ourselves the truth. And sometimes the truth hurts.

Few men in history have possessed this courage of self-challenge; but where one has appeared, men have caught a momentary glimpse of Divinity. It is not remarkable, then, if we do not find ourselves greatly possessed of it. But it is to inspire it in us that the Teacher has come, and we understand him only as we feel its fire consuming our smaller selves.

Many people have been stirred to a state of intense dissatisfaction and unrest by the Teacher's utterances, and that seems an excellent thing. But sometimes they (perhaps unconsciously) avoid the discomfort of changing themselves by turning their dissatisfaction outwards, and in consequence imagine themselves out of accord with individuals and with organizations which (they feel) "betray" the Truth. They want to change those individuals and organizations, or else they simply disassociate themselves from them, because they so deplore their "betrayal" of the Truth.

It is a common characteristic of human nature to want to adapt circumstances to itself rather than itself to circumstances. Whenever men become dissatisfied with

their conditions in the world, they rise up in righteous indignation to change them. Their efforts are always strenuous, frequently laudable. But while they will overthrow a government, dethrone a king, split their religion into a dozen sects, they will lift no finger to change themselves.

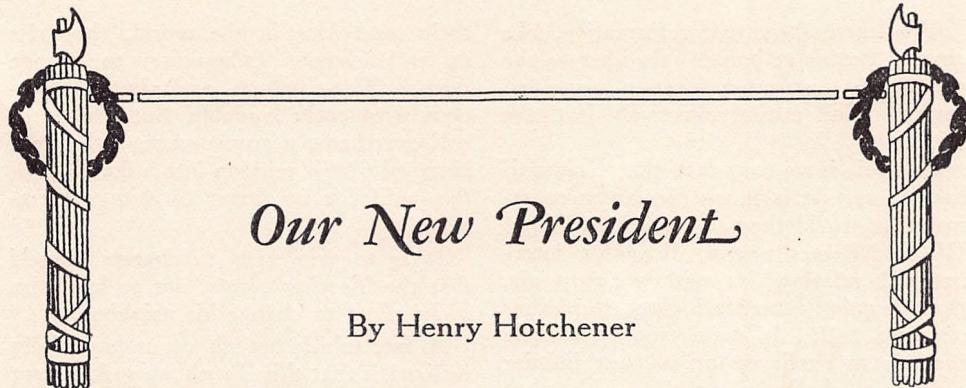
It is to win man to change himself that the Teacher comes, not to lead him in an effort to change his neighbor.

A fact which not all of us have fully realized is that this Truth we seek cannot by its very nature be an arbitrary affair. We can neither add to nor subtract from it, any more than we can by any means effect the essential power of the sun. To think that any individual, organization, or set of circumstances can "betray" it is to rank the Truth with the tribal deity of the primitives. Man can never betray the Truth, he can only betray himself.

If Truth is not to be found in organizations, neither is it to be found in the avoidance of organizations. It is to be found only in the heart, and when once found there, then we will realize something of how little these outer circumstances matter one way or the other. When our eyes are lighted by inward Truth, they behold Truth in all things. We perceive outward Truth in proportion as we have it inwardly; and if many things, many circumstances, many individuals seem to us devoid of Truth, then we, too, are empty of Truth. For the heart sees itself reflected in the face of the world.

The Path of Liberation is the path of renunciation of self—neither more nor less. Renunciation of self means the casting out from our natures of every discoloration which withdraws from the world the white light of Truth. Where the body is given to selfless service; where the emotions yearn after the fire of spotless purity; where the mind ascends in orderly march to the realms of intuition —there is the Path of Liberation.

The renunciation of self is the new reformation. "The individual problem is the world problem."



Our New President

By Henry Hotchener

The inauguration of Herbert Hoover as President of the United States will hearten every internationalist, and from the point of view of the international *Star* magazine, an internationalist is one who regards other nations as being just as important to the progress of the world as his own, and other nationals as human beings entitled to the same courtesy and privileges and opportunities as his own countrymen.

From the broadest humanitarian point of view Mr. Hoover is unique amongst the presidents of the United States. Some, like Roosevelt, were internationalists from travel and study, but Roosevelt was primarily a politician, a furious extrovert, and an aggressive executive, who sometimes irritated and antagonized others to such an extent as to limit the scope of his admittedly vast accomplishments at home and abroad. Wilson was much more internationalistic in his tendencies, and was the first president to have the magnificent conception of a world-wide commonwealth, and to advocate it in its preliminary form as a league of nations. But here again, the marked limitations of an extreme introvertism, coupled with an inability to coöperate continuously with those most necessary, brought about the failure of some of his cherished projects.

But Hoover (as explained in the March *Star*) is an ambivert, that rare balanced combination of the best qualities of extrovert and introvert, and the results that he should accomplish (despite the traditional opposition of the entrenched conservative party) should be far greater than any of his predecessors, especially in the direction of placing America where

she should be, at the head of the progressive social and moral leadership of the world.

Hoover is an engineer by education, has had the widest experience in travel and work in foreign lands, and the results of that education and travel have gained him a profounder first-hand, analytic, and synthetic knowledge of humanity throughout the world than that possessed by any former American executive. He had the humane and brotherly heart and mind to begin with, that gave him a feeling of kindness and love towards people everywhere. This was amply proved by his work in 1914 as chairman of Belgian war relief work, as U. S. food administrator in 1917, as director of allied relief work and organized American relief administration for war-torn countries in 1919, and again by relief work in the Mississippi flood in 1927. In all these cases his skillful management was on a par with his humanitarian instincts.

It is natural enough, then, that he may prove to be a telling force in the direction of peace throughout the world. In his inaugural address he said: "I covet for this administration a record of having further contributed to advance the cause of peace. . . . Peace will become a reality only through self-restraint and active effort in friendliness and helpfulness." It was typical of the man that to the political platitude he added a behavioristic axiom for the individual to apply to himself.

There is also a strong appeal to the highest ideals of true citizenship in his views on prohibition.

"Of the undoubtedly abuses which have

grown up under the Eighteenth Amendment (prohibition), part are due to the causes I have just mentioned (delinquent agents of the enforcement); but part are due to the failure of some States to accept their share of responsibility for concurrent enforcement and to the failure of many States and local officials to accept the obligation under their oath of office zealously to enforce the laws. With the failures from these many causes has come a dangerous expansion in the criminal elements who have found enlarged opportunities in dealing in illegal liquor.

"But a large responsibility rests directly upon our citizens. There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime.

"I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend. The duty of citizens to support the laws of the land is coequal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor. Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal.

Turning his attention again from local

problems to those of international character, we observe that perhaps for the first time in history, a President refers to the "culture" of other nations and the fact that they are contributing to the progress of the world through the distinctive work which they are doing. The idea that other nations are also doing an important work will be a new note to those fear-complexed, narrow-minded Americans who sometimes forget that the eagle is not the only bird in the sky. Certainly, the provincialism of some of our past Presidents will not be in evidence in the case of Hoover, and he should prove a leader in that vitally important work of drawing together in better comradeship all the peoples of the world.

Another important word that occurs more than once in his address is "coöperation." In one place he says: "Progress is born of coöperation in the community, not from governmental restraints." Again he puts the duty on the individual. Coöperation necessitates a spirit of courtesy, consideration, patience, and equality, and when conjoined with Hoover's attitude for peace, and his appreciation of the culture of other nations, it gives ground for more than an empty hope that he will do much to solve aright the many serious international problems that are at present menacing the security, progress, and brotherhood of humanity.

As for the brief isolated impersonal reference in Mr. Hoover's address to America's non-participation in the League of Nations, that will probably be regarded by the astute as one of those verbal concessions to political exigencies that every man must make who is endeavoring to unify all factions of an exceedingly diversified electorate. It is smothered by his eulogy of the World-Court and other international agencies for preventing war and increasing peace and good will.

Those who are devoted to Krishnaji's ideals for the progress and happiness of the world will probably feel that in President Hoover they have the most powerful coadjutant holding public office in America. May they lend him every assistance and encouragement in their power!

Happiness

By Seranus Henry Bowen

Thou seeker after Happiness—
Whither turnest thou thy gaze,
Upon what path dost thou direct thy steps?
Doth thy search lead thee only into places
That thou lookest upon as pleasant?

Ah, friend,
If thou but lift the veil
That dims thy vision,
And look within the heart
Of the Beloved,

There wilt thou find the way;
Then shalt thou know
That on the bed of pain
And in the midst of mental anguish
Thou mayest find the sweetest Happiness.

For in the effulgent light of Truth
That thou hast seen in the Beloved,
Thou shalt know
That pain and anguish and sorrow
Are but transient things
And welcome them as sweet experiences
That shall strengthen thee.

And even as thou drainest to the dregs
The cup of sorrow
Thou mayest aid thy brother;
In thy oneness with the Beloved
Shalt thou know
That Happiness cometh not alone
In perfumed garlands of great joy,
But likewise in the robes of sorrow,

And if it cometh unto thee thus clad
Turn not aside;
What matter the garb that it doth wear,
Its raiment is the outer form
And thus but an illusion;

The Life within
Is that which doth concern thee.
And since all Life
Is the outpouring of the Beloved,
Happiness shall come to thee
In all experience
And varied forms,
If thou but keep thy understanding clear.

The Girl and Her Job

By Gail Wilson



THE viewpoint of a visitor from another country is sometimes most illuminating. An observant educator from the Argentine was my guest for an afternoon, and though unaware of any familiarity on my part with industrial conditions for women, her first general comment was, "How swiftly girls must work in this country." (Her party had just finished a tour of Sears, Roebuck, and Company, and she had been guided through big industrial plants in other American cities.) "And for such long hours; how tired they must be!" she added. In the Argentine, it seems, the eight-hour day is enforced by law.

As we have the factory with us to stay, we might well consider the effect it may be having upon the form-side of human evolution. While the driving power of steam and electricity is releasing human energies for happiness on the one hand, there is most definitely arising a new kind of slavery—slavery to the machine, via the employment departments of our great industrial plants.

There is a very ugly thread in the pattern of life today—fear of losing one's job and of lean years to follow when one can no longer satisfy the machine's demand for unwearied muscle and steady nerves. The whole speeded-up system seems a bit harder on the woman worker than upon the man; hence the eagerness on the part of some of the keenest modern thinkers to solve this problem of the woman in industry, for whatever affects her well-being affects also that of the next generation, and the next.

A century ago (with the invention of the cotton gin) began the mechanization of woman's intimate household tasks—spinning, weaving, the making of garments, and the preparation of food. Then a housewife's countless tasks took her outdoors, indoors; required her ingenuity, her creative ability, held her interest. Today

one woman may sit all day long, six days a week, year in and year out, making, let us say, one kind of button-hole in men's coats, ever using one set of nerves and muscles to adjust the garment to the power-driven machine, that machine being geared at the highest speed possible for her to manage.

Eight and a half million women, ten years of age and over, are gainfully employed in the United States, according to government count in 1920. Some four million of them are in industrial occupations; and a half million of the latter are between the ages of fourteen and twenty.

For the most part, in this industrial group, there is no choice as to whether or not they will work for a living, nor as to the kind of work they prefer. They are driven by economic stress to any available means of earning a living that is at hand. Forced into low-paid occupations, with practically no opportunity for advancement and no outlet for either interest or originality, many remain so situated for life. They are caught, as it were, in a trap with no chance to improve, for they barely eke out an existence.

There is a Women's Bureau, part of the United States Department of Labor, whose first and only concern is the woman who works, and the effect of that work upon her. Careful surveys are made of different industries, of different states, and of different groups, such as the married woman in industry, the negro woman in industry, and so on. Special care is given to the study of night work and what it does to the family life.

"The girl who must leave school before she has reached her maturity," says the Director of the Bureau, Miss Mary Anderson, "generally misses the chance to develop her fullest possibilities. If she is forced to take employment where hours are long and work is heavy or monotonous, where pay is low and working

conditions are bad, both her health and her outlook on life will suffer. She cannot be expected to bring to her future responsibilities what another girl can bring, one who has been allowed to spend her growing years in normal development, healthful recreation, and study.

"There is, however, a way in which the girl who must work may find a middle path. Given reasonable hours in a plant where working conditions are good, with sufficient money in her pay envelope at the end of the week to guard against worry from financial difficulties—with these a girl will have strength for both physical and mental self-improvement and for the ordinary happy play that all young girls need, after her work day is over. With the present-day monotony in her work and the following of an automatic machine, it is necessary that something else should come into the worker's life. There is a necessity for the outlet of creative ability and the enjoyment of life itself, surely a heritage that should be denied to none."

There is time at the moment to deal with only one phase of the far-reaching problem, the need for reasonable working hours. Many forces are being brought to bear for the shorter work week, not only to alleviate the stress and monotony of the specialized machine, but also to balance its over-production.

Why should men and women be driven to the point of exhaustion daily, in order to turn out more goods than the world needs or can consume, with its present earning power? For instance, there is unemployment in the New England textile mills: unemployment, cut wages, strikes. But in the southern mills, ten hours work a day and eleven at night.

Wouldn't a nation-wide forty-four hour working week, or better still, a five-day working week, help tremendously toward this adjustment? There are three methods to be used in gaining this end: trade-union organizations, education (including the creation of an informed public opinion), and legislation, which is, in a way, crystallized public opinion bringing up the laggards.

Women workers, on the whole, are not very "organizable." Men know that life

will expect them to earn their own living and that of a family, should they decide to annex one. Young girls dream of the day when they will not have to work any more—Prince Charming will surely come! And as for the married woman who must be a wage-earner, whether because she is widowed, deserted, or because her husband earns too little—well, there is simply not time or energy for meetings or for joining in collective action of any kind. She has a double job. Not only must she earn the bread, but she must put it on the table.

It has come about, therefore, that while men have been raising their work-standards by joining together in trade-unions, chiefly, and bargaining collectively with the employer, the bettering of women's work-standards has come about chiefly through legislation, which has proved a slow and haphazard method of dealing with the problem. (Only about a quarter million of the eight and a half million working women in this country are found within trade union ranks.)

Again looking to the Women's Bureau for facts (*State Laws Affecting Working Women, 1924*), we find that of our forty-eight states, forty-three have laws limiting the number of hours that a woman may work. In many states, however, the number of industries or occupations coming under the law is so small as to affect only a small proportion of all working women in the state.

Eighteen states, the District of Columbia, and the Territory of Porto Rico have further regulated the hours of working women by providing for breaks in their hours of employment. These laws supplement the legislation on the length of the working day and week. Eleven of these eighteen states specify a period of time varying from thirty minutes to one hour for the noonday meal; twelve of them rule that a woman may work only a fixed number of hours, usually five or six, without either a meal period or a rest period. Sixteen states prohibit night work for women in certain industries or occupations.

No state has regulated every industry or occupation by the passage of all types of hour-law legislation just mentioned. States that regulate daily hours often fail

to limit the number of weekly hours, or to provide for one rest day in seven, lunch periods, or rest periods during the day, or to prohibit night work.

In general, it may be said that many manufacturers have recognized the wastefulness of the long, fatiguing day for both men and women, and have gradually come to realize that in the end an eight-hour day is just as productive as a longer shift. Employers frequently say that under the shorter schedule workers are more inter-

ested in their work, less illness occurs, and labor turnover is reduced.

In concluding this ever-so-brief mention of a vast subject: we must remember that not only does the specialized machine wear down the worker with its monotony and its nerve-wracking whirr, but it also does so much work that all industry is being revolutionized. How can this strained relationship between the girl and her job (or the man and his, for that matter) be adjusted to normality save by the shorter work week?

Thou Art Love

By Mae Van Norman Long



HEN I walk under the stars at night, and the world is quiet, I know what Love is.

When I see the blue dawn I know.

The stars and the dawn have told me. The day runs swiftly on silver sandals—she may not pause to whisper the secret. But she is watching me out of the corners of her wise blue eyes. "Can you suffer and be strong—stand steadfast—live love every minute of the day?"

Oh, if I love not, everything fails me! If I love not, there is no happiness. I might be giving—and I am withholding. I might be helping forward the great plan—and I am impotent, because unloving. If I love I am divine; I am fulfilling my destiny. And so—in the Silence, or on the crowded street, in happy companionship with others, or in solitude and sorrow—just this one prayer: "Please God—let me know what love is."

If I have this in its fullness, I have all . . . I have touched the eternities, the heavens have opened, I have seen the pillar of fire, touched the cosmic light, held the stars in my hands, been bathed in ineffable splendor; time is no longer, and space does not exist. Love has unlocked

the door in the dark wall. I am out in the open—breathing free air. I am the scent of the flower, the wings of the bird, the Voice that speaks the soundless word. I Am.

I know, beyond all doubting, that I am the Life, not the form. Little things fall away—they are behind. I shall press on, "a citizen of that Rome of which Christ was a Roman." I am all that ever was, or shall be. I am the sunset, and the afterglow. I am the ship on the sea. I am the Divine . . . finding expression through a form. I am "The Golden Person In the Heart," conscious of my impregnability, securely intrenched, the custodian of the self, the warden, the keeper of the keys of Life, the *Beloved*.

O little self, groping at shadows, sinking in the sun, go behind form—find the Real. Become the Self. Thou art the violet-green swallow, skimming over silver waters; thou art the waters; thou art the stars floating like lilies in the dark urn of the sky; thou art the sunset and the afterglow.

Thou art Eternity.

Thou art God.

God is love.

Become!

Death? There Is No Death!

By Herbert Radcliffe

(Being a fanciful account of a mental conversation between the consciousness and the subconsciousness of an auditor at a question meeting held by Krishnamurti)



THE Subconscious: Well, here I am perfectly comfortably seated, waiting for Krishnamurti to come and answer some more of these interesting questions that these several hundred people are putting to him. I know I am going to enjoy every minute of it.

The Conscious: I don't know about enjoying *every* minute. Yesterday he said some things that have troubled me now and then ever since.

The Subconscious: Yes, I have felt a little less comfortable, too. Just as I had reached the point when I was quite satisfied with my habitual beliefs. But I fear I am like the man that F. W. Myers told us of who, when pressed for his ideas on death, said, "Oh well, I suppose I shall inherit eternal bliss, but why talk about such an unpleasant thing!"

The Conscious: There is that remark which Krishnaji made when someone asked him a question about the nature of life after death. "Death? There is no death!"

The Subconscious: But why should you worry about that subject? That's one thing you really know a good deal about. You've studied and read about that for over twenty years. It has fascinated you. You've read everything that seemed of value to you, you've experimented scientifically even in foreign lands.

The Conscious: Yes, and I wonder what some of my "orthodox" friends would think of me if they knew that—

The Subconscious: That you have even gone to spiritistic seances, seen and talked to materialized forms galore, played with ouija boards, spent hours and days with trained clairvoyants, and even had first hand psychic "experiences" yourself? Aren't you sure of your own knowledge?

The Conscious: I thought I was. I even

used to give public lectures on the subject of life beyond death! And now—

The Subconscious: Well, what has happened?

The Conscious: First of all Krishnamurti says that we should throw aside all our comfortable beliefs, that all authorities are doubtful, that we should not lean on them, nor depend on what others have said or written, because only that truth is real which is the result of our own experience and our own decisions and judgment.

The Subconscious: Do you think he means that if a skilled engineer reported on the condition of a bridge (that being the technical subject in which he was a renowned authority through long training and experience) you would not accept his report as being reasonably accurate?

The Conscious: I don't know whether Krishnamurti wishes his statements to be applied to physical things or just to spiritual things. I might muster up the courage to ask him. But as to this subject of a life after death, I carefully went back over my study of it and tried to separate in my mind those things which I believed because others had said them, from those which I believe from my own experience. That was an interesting bit of mental surgery.

The Subconscious: Yes, interesting to you, but painful to me. I felt myself being torn up by the roots, if I may mix the metaphor.

The Conscious: And I found that even if I rejected everything that I had learned from others there was still a good deal that I knew from first-hand knowledge.

The Subconscious: Of course there is. There was that time when your brother-in-law suddenly died in America while you were in Europe, and you did not

know the cause or manner of his death; and he appeared to you in a materialized form in an unexpected time and place. He indicated the manner of his death, and gave indisputable proof that he was the personality known to you during life as your brother-in-law. When you wrote to your sister (who had not previously given you these details) she confirmed the fact that the "postmortem he" had been correct in the information he had given you about the details of his death. Was not that a clear proof of the fact that the human personality survives death and that it can return and communicate with the living?

The Conscious: It was; and I have had many other equally vivid and convincing personal experiences. Mauger all possible errors in observation and all fraud, there are so many first-hand proofs remaining that my reason does not permit me to come to any other conclusion but that there is a conscious life after the change called death.

The Subconscious: I don't see how you can throw away the results of years of study and, what is more important, of very careful, honest work. Does Krishnamurti say that you must ignore your own experience?

The Conscious: On the contrary, he says that your own experiences are the only things that will lead you to inner knowledge, the Truth, liberation from fetters of ignorance, and final attainment.

The Subconscious: Then what are you troubled about?

The Conscious: His remark, "Death? There is no death!"

The Subconscious: Then he must be mistaken, for you *know* that there is.

The Conscious: But he is a World-Teacher, who is supposed to have all knowledge. He must have some other and deeper meaning than the obvious one. I believe it was Thales, the Greek philosopher, who said, "Life and death are one," and when he was asked, "Then why do you continue to live?" he replied, "Because life and death are one."

The Subconscious: Isn't that an odd way of putting it? You and I have certainly considered death as a separate and distinct thing from life. Life ended,

death began; the two were different things, to be regarded as such and to be studied by different faculties. To understand death you had to be clairvoyant, which most people aren't.

The Conscious: I know, but it's just there that we may have been wrong; it's just there that Krishnamurti's statement, "There is no death," may have an important meaning that we did not understand before. He can't mean that there is no such thing as the death of the physical body, for in his books he refers to his past lives, previous existences on earth, wherein he passed through certain experiences which paved the way for his present wider knowledge of things. He therefore believes in reincarnation and that means repeated birthings and dyings.

The Subconscious: Well, then, what can he mean?

The Conscious: I am not going to ask him; I'm going to try to think it out for myself. Maybe he is trying to suggest that we have been wrong in thinking of death as a phenomenon entirely apart from the wider state of consciousness which he calls "Life." Perhaps that "Life" is a continuum that embraces both physical existence and physical death, so that "Life" in the broad sense is not really changed or even interrupted by death. Perhaps his conception of life is one of an indivisible consciousness that cannot be divided into two compartments, one labeled "Death" and the other "Life."

The Subconscious: That's a new idea. I don't know that I like it.

The Conscious: No, you wouldn't because you're so comfortable in your old convictions. But it is my business to reach out for new truths, and Krishnamurti has such a sane, helpful point of view that I believe there must be something of value in his statement that there is no death.

The Subconscious: Well, I'm not going to let go of any truth that I really know through experience to be truth.

The Conscious: You won't have to. A new truth can supplement the old, it doesn't always dislodge it; and if the whole of existence is one omnipresent Beloved that Krishnaji talks about, then we ought to regard that existence as a

conscious entirety that is greater than any physical classifications such as life and death.

The Subconscious: That sounds like a lot of words without much meaning.

The Conscious: I admit it, but I'm just reaching out to grasp a new idea. If there is one vast innate Life that animates every leaf, every tree, every mountain, every tiny animal, every human being, maybe it would be better to start with that as a fundamental spiritual conception of our philosophy, instead of a focalized, isolated phenomenon like that of death. Maybe if we dwelt on the Unity of that Life, instead of on the changes of outer, physical phenomena, we would identify our consciousness with that permanent, undying Unity, so that physical death would not even be noticed by our consciousness when it happens. In that sense, then, there would be no death for us. We would just go on with the permanent stream of Life, as a river goes on unchanged when a floating leaf is caught on the edge of the shore and no longer goes on with the stream.

The Subconscious: It all sounds pretty vague to me, but fortunately it doesn't become a part of me until you've thought it all out and believe it to be true. But meanwhile you're not going to throw away all the knowledge you've gained through past study and experience?

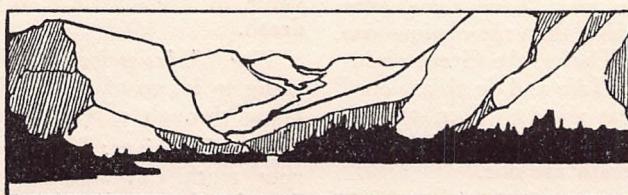
The Conscious: No, I can't do that and be honest with myself. Whatever Truth I have acquired, whatever is really true, must be a part of the Beloved, that Omnipresence that Krishnaji talks about, which he calls Life and Truth.

The Subconscious: But what are you going to do about this new idea?

The Conscious: I don't know yet, but I think I'll start with a new point of view. I'll try to think of the whole picture of Life, or as much of it as I can understand. My experiences of the past, in analyzing, classifying, experimenting, special studies of special subjects and thoughts, have given me a knowledge of a smaller part of the picture, and they have given me the courage to attempt to understand a bigger part of it. It will be interesting to take a different attitude and point of view. In the past I have been like a youthful astronomer who had only a tiny telescope which he trained on his pet star, and observed only it for a long time. Would he get as good an idea of the whole heaven as one who had a very large, powerful telescope with which he could sweep the vast canopy of the firmament?

The Subconscious: Do you mean, then, that you will concentrate your mind on the fact that there is a larger Life which contains all lesser facts and phenomena, and for the time being you will drop such narrow classified distinctions as physical life and death?

The Conscious: Yes, I think that by keeping my mental vision too close to specialized subjects I may have become mentally nearsighted, too dogmatic, too crystallized, too separated from the vast yet inner Unity of things. If I can get that universal point of view of a Supreme Consciousness that persists above and beyond all changes of physical form, maybe I shall understand better what Krishnaji meant when he said, "Death? There is no death!"



The Practical Side of Service

By Mary V. Garnsey



O SERVE means to be of use to. There are two types of service with which we shall deal—physical and therefore transitory, spiritual and hence lasting. There are six types of servers:

1. The unawakened and untrained.
2. The unawakened and trained.
3. The partially awakened and untrained.
4. The partially awakened and trained.
5. The awakened and untrained.
6. The awakened and trained.

Type 1. Generally speaking, type 1 is an odd-job server. He serves those requiring only physical labor. He need not be expected to do more than follow the directions given him by another who is able to give him detailed instructions. This man is but beginning to be able to think out ways of procedure which will save his strength and time. His main thought is to procure, through work, money with which to purchase his own and his family's comforts, such as food, clothing, and a house in which to live. His enjoyments are crude, therefore his requirements along that line are few. His service may not be very great, still he is able to do his kind of work and thus leave others, more capable, to do the type of work more suitable to their capabilities.

Type 2. The second type are those with active mentalities, always scheming out ways to accumulate wealth for themselves and their families. They believe mostly in the survival of the fittest, they think very little of others. Having trained themselves is a proof in itself that when they become awakened they will have a vital and valuable offering to make to the world. A man's service is great according to his degree of awareness. Now a material worker, later a spiritual one.

Type 3. The partially awakened man, untrained, who has not yet found himself. He has a glimpse of the truth; is

not yet strong enough to force himself into training for he is not yet aware of the type of training he wants—he is still dreaming, a hand-to-mouth man or woman. He has not yet learned the stroke which will carry him up the stream but he is aware, somewhat, that he must avail himself of the stream and learn to breast it. He is not energetic, he is just feeling his way along.

Type 4. This type, partially awakened and trained, is a very valuable type for it has much to offer. Probably this type is present in the world in far greater numbers than are the 6th or trained and awakened fully. The man of this type has found that there is a path which leads to freedom from unhappiness and is endeavoring not only to investigate the path for himself, but is very anxious to get others to look for and travel it also. He is not self-centered as are types 1 and 2. He is to be found in groups such as we are familiar with—seekers of the truth, and nothing but the truth will satisfy. He is a sharer of the higher, spiritual fruits of his own growing.

Type 5. Probably this type is paying off something from past breaking of laws, as far as physical-plane training is concerned. The work he does will not be of very great importance in the world, but he will shine brightly on his own plane. He knows the power of thought and therefore guides his thoughts into the channels he wishes them to go. It is his deep desire to be able to control his own destiny by living a life of co-operation with the laws of life which are creatively good. At the same time he is helping others by giving them a glimpse of the truths he has found it necessary to understand in order to live his life scientifically. This man thinks very little of material things, he is a seeker of the true and beautiful by means of which he means to climb upward, while he draws others along with

him. This man's life is vital in its brooding intensity, for evidently it is soul unfoldment he requires more than material training.

Type 6. These are the awakened and trained. This type has gone far on the path; he knows why he is here, what he is supposed to do, and is trying to do it. It is not a type which engages in what is generally called manual labor, although it may even do that in order to procure the necessities of living as the world requires. Its most important work is the placing before the human family vital truths by means of which they may climb to the heights, and perhaps find happiness while still engaged with worldly matters. This type of man is unfolding constantly and beautifully as he goes about his daily labor of love helping his brother man. He emanates a freshness of being, a cleanliness of spirit, a culture and refinement, to all who have the privilege of drawing near his presence. He radiates happiness and his desire is to bring that happiness to all mankind.

TYPES OF SERVERS

We have said there are two types of service, physical and spiritual. Both types are equally needed and agree, relatively, in the degree of service rendered. (For both the physical and spiritual man needs to be served and needs to serve.) Little capacity to serve, small capacity to think—therefore like children they are, they do little harm while they contribute little. Big capabilities in a material way bring large and vital powers, useful in the regulating of much material unhappiness and suffering through control of the creative thought force from which humanity draws much of its contemplative action.

If each man performs his highest service, he is in all kindness leaving for others that form of service which is their high-

est. All men bearing this in mind will find themselves on tip-toe, reaching for higher and finer work to master, and their growth must be more rapid, their unfolding faster and much more beautiful.

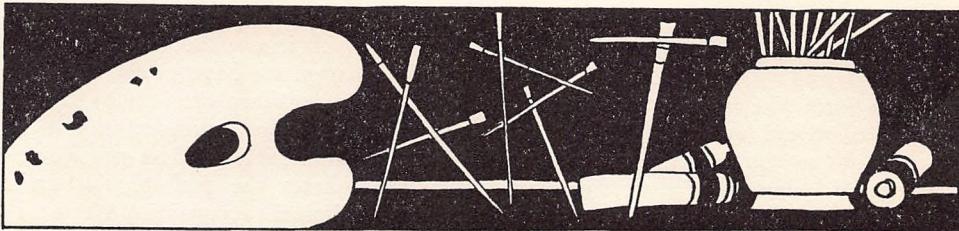
So many devoted students of life are anxious to help and ask, "What can I do?" The answer is, "If you can think, you can help." So many have an impression that unless they can lecture, write books, or teach, they have nothing to offer but this is not true. There are many and vital lines to be followed which will be of great assistance. Some of these various types of service will be discussed in a later article on this subject.

There is one special, vital thought to be left with the readers this month, and if it is used with untiring devotion daily growth will follow—a growth which must bring in its train a vital, creative function of the very highest type, that of thought control and thought regulation. Thoughts are things. What you think is creating the thing you think, for it joins other thoughts of like nature and strengthens them to an unbelievable degree. Do we wish to add uncontrolled thoughts to that wild, seething, chaotic mass of blindly selfish force? No. A thousand times, no! Then this month, while we are waiting for further ideas relative to service, may we not gain mastery, to a degree, over this most necessary phase of being by keeping the following thought in mind, constantly letting it permeate the fabric of our waking hours as the ether penetrates our entire being and all created things at all times? A month of carefully controlled thought force should create a "rut" difficult to get out of, and when I say "rut" I mean a habit.

Use your thought-power every day for good purposes.

(To be continued)





The New Age in Art,

By J. W. A. Croiset van Uchelen

JCHE ALL know that Krishnaji is a lover of art and beauty, and this is not to be wondered at for art is a most wonderful medium for the expression of Life. As Carr says in *The Philosophy of Benedetto Croce*, "Art is ruled uniquely by the imagination. It does not classify objects, it does not pronounce them either real or imaginary, does not qualify them, does not define them; it feels and presents them, nothing more." The artist therefore frees himself from personal concerns. As Schopenhauer said, "To artistic perception it is all one whether we see the sunset from a prison or from a palace. It is this blessedness of will-less perception which casts an enchanting glamor over the past and the distant, and presents them to us in so fair a light."

Art, like religion, alleviates the ills of life by showing us the eternal and universal behind the transitory and individual.

In a very fine article in a recent number of *The Star*, Mr. Schwankovsky calls our attention to the fact that the beginning of ultra-modern art might be placed as nearly as possible on the birthday of Krishnaji, and he draws a parallel between the new message of the Master and the new expressions in art. There is a new star in the heavens, and the poet sings its praises, catches its rhythm and puts it into words. The painter sees its color and how the earth's atmosphere creates an aura about it. He is delighted by its reflection in water and the effect of its light on roofs and trees and fields. The musician feels an inspiration from this twinkling beauty in the sky and

writes a rhapsody. Beginning just about nineteen hundred, and gaining momentum as the twentieth century progressed, a new conception has been dawning in the minds of those who create. Artist, musician, poet, mathematician, all began to work in a new way. We had Cubism, Futurism, *verse libre*, a new geometry, and so on, in a return to the law within and the consequent impatience with the academic law without.

A spontaneous desire flamed up, a revolutionary desire to create in freedom. This has led to extremes, extremes interesting in that they are the revelation of new ideas, though not to be regarded as the fulfilment of all which the future holds. Thus at about the same time that science began to doubt materialism, a new art appeared amidst the ruins of a revolt which broke away from impressionistic-naturalism, with its well defined details of realism.

This new art is partly also a reflection of the new cosmopolitan life broadening our view, hastening our motion through time and space. As in music, an emotion inspired by life is harmonized in tone series without striving to imitate nature sounds, so the modernist desiring to create a color symphony translates the abstract subjective emotion into color tones. Forms as they are in nature are not to be imitated by the artist, according to the new conception of art, but to be used as spiritual atmosphere, and they must obey the genius of the artist, must express his idea, not he theirs.

The art of the East has contained these values throughout the ages, and from the East to the West the idea has penetrated

that color and form in art are emotional elements, separated from physical nature. As Aristotle said: "Artistic creation springs from the formative impulse and the craving for emotional expression." The aim of art is not to represent the outward appearance of things, but their inner significance; for this, and not the external mannerism and detail, is their reality. It is not the image which is of first importance, but the reaction it produces on the onlooker. Thus the object, as subject, becomes of less importance, and we see this idea first manifested in *Impressionism* which made the object a color-value, and the whole of nature a series of color-tones. Following *Impressionism*, with which *Luminism* must be mentioned, came *Neo-Impressionism*. In this style of painting objects were bound to nature, not through the image, but through the treatment of the light. Light became the problem, and to enhance the expression of force, the colors were put next to each other unmixed; and the *pointillé*, or stipple method, was the result. At the same time new conceptions of geometry were arising, a new sort of space-consciousness, involving more than three dimensions. And we see in art the new and playful attitude toward pure geometrical form, nicknamed *Cubism*, and based on the principle that all form in nature can be reduced to five geometrical forms. And through this, *Futurism* and *Neo-stylism* developed.

So modern art, in search of the eternal essence of things, is seeking a way of its own, unguided by the past. Much of this work was so spontaneous, so surprising, and demanded such a different point of view, that the public felt lost. As long as the combination of lines and colors in a painting are in direct relation to the forms and color-harmonies which surround us, the realization of the impression will be immediate, not through the realization of the characteristics of these combining elements of line and color, but through the recollected image in the memory.

For the philosopher and the artist, who perceives through his thoughts and thinks through his perception, an object is of greater significance than a mere image of the memory. He will try to find its

characteristics, which are the cause of the emotion which it arouses.

The question we have to ask ourselves in evaluating modern art is not "Do we recognize this to be a representation of an object in nature?" but "Does this express the atmosphere, the feeling, the artist must have desired to reproduce, to create?"

We must not only look at such a work, therefore, but we must feel it. Thus ultra-modernism demands a deeper understanding, it takes away our hold on the outer world and demands an inner knowledge of the spiritual values, and a realization of the unity of all; so that truly we may speak of our brother the wind; our sister the rain, the flower, and the butterfly.

It is along these lines that music and painting approach each other, and thus understood it will not appear accidental that we often speak of color tones or a symphony of color; while in music we may speak of shades of sound or a richly-colored tone. In the same manner, in literature we talk about word-images, of a sketch; while a verse may be a lyric—that is, a song.

This modern painting, then, which is detached from nature will only inspire those who can be impressed to some extent by the same thought as the artist, who seeks to express a rhythm of soul between himself and the object painted in such a way that those akin to him may realize this rhythm in a passive, inner re-creation. To those who have studied the modern art, the actual presence of a new spirit is compellingly obvious. Life becomes more and more vivified, electrified; we have to adopt new forms, new means. Everywhere the old forms are breaking up; we cannot get away from it. And if we cannot adapt ourselves we shall be left behind. This does not mean that the essence of that which has proven true in the past will not be retained, but the form in which it is revealed may differ so much that we hardly recognize the values as similar. We must take into consideration the fact that many people today are more sensitive than was the case in the nineteenth century. Often, for instance, we notice how these *sensations coloristiques* (color sensations), arising from the study of a modern picture, re-

mind us of auras we have read about. It may thus happen that we find work of which we cannot understand the meaning and still it gives us a sensation of immense beauty. In such a case we should let the impressions fill us rather than trying to dissect the emotions by a process of reasoning.

That there often may be an unconscious recognition of inner vision on the part of the artist is a hypothesis which seems less unlikely when we take, for instance, a subject like sylphs playing in the wind, "where groups combine in a wild ariel dance with their auras streaming out behind them as if blown by the wind. Under these conditions they frequently lose all semblance of human form, seeming to become whirling masses of force and vital energy in which suddenly appear graceful, winglike formations, long streaming curves, a suggestion of waving arms, and of hair flying in the wind. . . ." This is an actual description by one who sees beyond the world of gross matter, taken from *The Kingdom of Fairies*, by Geoffrey Hodson. Long before I ever had read it I had seen attempts to reproduce such scenes by De Winter and Toorop. Sometimes one can *feel* the artist's idea though there is nothing definite to cause the feeling. I remember, for instance, a view of the sea; I felt it to be a morning sea. I do not know how or why this was perceptible, but I expressed this feeling to the painter and found it to be what he had in mind.

Let us be careful of our conclusions about the new art, which holds promise

of more surprising things for the future. It is as Mr. Schwankovsky said in the article before referred to, "If the new art did not take us by surprise and require a big effort of readjustment on our part, it would be because it is not really new at all, but just a variation of the old.

"To see the material form melt away in order to give place to mental forms and spiritual symbols in painting is alarming, and has something of the effect of viewing a physical world-dissolution. To pass from the world of natural forms of man, woman, leaves, animals, rocks, trees, flowers, shells, to a world of mental and emotional forms and colors which do not 'represent' anything we have seen physically, is a disturbing experience which demands radical readjustment indeed.

"It remains perhaps for Krishnaji—and very properly, since he is the mouth-piece of the new dispensation—to make clearer to us what is really taking place. His message about liberation is evidently reflected in the freedom from old conventions and academic ideas, and his invitation to be happy is expressed in new, bright, clear colors. Krishnaji is consciously inviting us to free ourselves from old forms, language, and materials in which we are caught as in a net. Therefore it is perfectly clear that the ultra-modern artist is a modest instrument in the present New Revelation, and that the musician, the writer, and the painter are often doing their part to help the new World-Teacher demonstrate his message. Hence let us study and appreciate the new art."

Shining Ones

By John Burton

This morning the clouds have come again to the mountains. Till yesterday their summits stood sharp and clear against the cloudless blue . . . but in the silence of the night new mysterious presences have come from afar, wrapped in fleecy cloaks that both hide and reveal them as they fold and curl, restless living veils of flashing devas of the heights.

What rare, stainless joy is theirs . . .

life of light and flashing freedom, sweet song and clear color . . . life of an eternal scented dawn, breaking forever upon a world now gray, but one day to love light as now it loves gold.

The Shining Ones are here!

Who will throw back his head, opening wide his eyes and his heart to their burning purity?

The Three Schoolmasters

By R. Kilpatrick

Schoolmasters—Lieutenant Evans
Charles Marvin
Victor Forsland

Lieutenant Evans laughed.

"Look here, Marvin," he said, addressing one of his two companions, "that's the humor of the whole education problem. You go on talking blithely about human nature, about being human with the child, about understanding this same unfathomable element that goes to make him what he is, a veritable complexity of conflicting absurdities—that is, to us grown-ups—and all the while your conception and mine are so tremendously different. You say one must accept things. So do I. Yet you know the things we accept aren't the same. To me, it is the human thing in a biological way for races of men to kill each other in the struggle for power and survival. That's the human part of it. To you, because you hold that the masses of people constitute the bulwark of society; that the march of democracy is concomitant with the march of progress, and that the solution lies in developing this democracy to its highest needs; because of that you would pay court to progress through this amalgamation of peoples and their ideas, and you would think this the human thing to do. You public school men amuse me."

Charles Marvin smiled. He was a pleasant, rather chubby-faced young man, with no particularly striking qualities, yet rather captivating of manner. Vigorous, a good executive, and one of those few intelligent persons who takes pleasure in small detail, he was adaptive to a remarkable extent.

"That's right, Evans, old man, hang the public schools as much as you want, they go on just the same. But these schools against which you cry so loudly are as permanent as the civilization that supports them. Of course our opinions vary—there are simply so many points of

view. When I secured my headmastership, did I get the position because of my new pedagogical scheme of things, because I was ultra-intelligent, an exceptional executive, scholar, or what not? Not by a long shot!" He chuckled. "I smiled myself into it. I remember beaming at the committee. I flattered a parent, consoled with another, exchanged jokes with the men, and always with the one idea that the secret of success is to get along with people. But what can one do? One of my committee members is a grocer, another a barber, and a third a small-town manufacturer. What do they know of education? They control me; that is, they think they do. It is simply my job to combat their scientific ignorance with my personality, which I do, and invariably get what I want, and do it within the limits of the school system. And there you have it.

"In human contact, human things happen. It is then from such varying households of opinion that our children come, and your responsibility and mine rests in the quality of future development through them. We teach the child to read and write, and hence throw open to him the consummation of the learning of centuries. It is a matter of slow permeation. The public school is built on the principle that progress is slow, although sure, and while results aren't necessarily immediately apparent, they are just as real, as progress is measured. One doesn't expect all to be scholarly. One must first live. But the popularity of learning, the crowding of the universities, is tribute to the progress we have made. If mankind doesn't utilize the splendid facilities offered him in his intellectual growth, well, my dear Evans, *that's the human part of that!*"

Marvin's eyes twinkled, and his smile broadened as he emphasized the lieutenant's words.

Evans by this time was pacing the floor, hands behind back in a contemplative way. After all, what Marvin said was not so far wrong. The trouble with it was that it was neither right nor wrong. He was troubled further because he had not based his pedagogical views entirely on mere opinion. He had tried to be scientific, impersonally so. Many of his pet theories, born out of the war, he had laid aside as untenable in the drift of world affairs. Youth, somehow, was no longer the same. But then, he was young himself, having grown with this spirit of youth, from trenches to gaiety, and back again to sober realities. This newer youth demanded recognition. He knew only too bitterly its disillusionments and its rejuvenation—if indeed it ever had any. He knew the weakness and the strength of the modern flapper, he had many of them in his school. And the power of sex and excitement as a factor in adolescent behavior, the young man sensed quite adequately, though for the life of him, he could neither fully explain his ideas in the matter, nor had he ever read anything so convincing as his own experience in dealing with youth.

He turned with a slightly hopeless gesture toward his other companion.

"All right, Vic, old dear, what about it?"

The young man addressed had been listening intently to his two friends. Victor Forsland was dynamically energetic. Always alert, always interesting, this tall, dark-haired, handsome fellow was a product of the new school. An individualist to the core, and only son of a prominent scientist, his one aim in life rested in the application of his own school and educational theories. He was being sponsored by a woman of remarkable courage and conviction, one of those rare people who combine wealth, intelligence, open-mindedness, and social vision. Forsland's position was therefore both unique and secure. He could do as he pleased with his school and had the scope to carry out his experiments to completion.

"Isn't your question answered well

enough in *The Mind in the Making*? You are trying to centralize on what is human and what isn't. The thing that counts is the welfare of the species, the essential development of man superior. And to do this you have to begin with expanding the quality and vision of youth. You can't fashion youth as your tailor fashions your Tuxedo."

Forsland's eyes were now gleaming brightly. In moments like these his enthusiasm swept everything, and the co-ordination between the soul of the man and his intellectual vigor seemed linked with undeniable security in the propagation of his theories.

"Youth won't be molded into what you or I think he ought to do. He is simply sick of this aimless, indifferent, hit-or-miss attempt to understand him and educate him into what he is supposed to be. He detests it and rebels. It is all so contrary to his needs. And through the centuries the same thing has taken place. It has no permanency. Institutions, States, Empires, elaborate political and social ideas have crashed and are now rotting in the mire of nothingness simply because they have been built on this artificial, scheming fantasy of molding youth into a manhood of this belief or that. He must be free, absolutely free."

Forsland was speaking now as one who had come to his convictions through countless experiments which had led him directly from hypothesis to theory and from theory to uncompromising belief.

"The problem of man is first biological, then sociological, economic, and psychological. The primary socio-biological necessity is intellectual and physical selection. The physical-intellectual-moral attributes of man are all there is of him. Prohibit the procreation of the moron; radio to every household the gospel of Eugenics and intelligent birth-control; reduce your teeming millions from quantity to quality and give the child room to grow in the garden of less intensive experience, and in his manhood, the opportunity to decide the future of his species. What can your public school accomplish in the pushing and driving of morons in ever increasing numbers to impossible accomplishment, and in inhibiting the intel-

lgent to a level abhorrent to him in his eager restlessness? Faith in Democracy! Hang Democracy, Marvin. It goes whirling madly to its own destruction."

Forsland paused.

"Life," he continued, "is not in the least like the eternal river, and it doesn't have to flow on and on. That," turning to Evans, "is one of the mistaken things we accept. Species have died out completely for lack of adaptive quality, and mankind is necessarily no exception. I do not say that it matters a great deal as things go. There are types of people by the score of whom it might almost be said the world hath little need. Yet the glorious possibilities potential in mankind dazzle all imagination, and the specter of a universe dead of such future is a sight so sorry as to petrify the heart of whatever vital force started all this phenomena originally on its way. On the one hand, nothing matters; on the other, everything."

He paused again, interrupting Evans, who was about to reply.

"What the world needs is the *scientific attitude universal*. You have got to begin with the child, not every child, mind you, but one of given, required quality. He must be intellectually free to grow just as he cares, and as sure as the world moves in its orbit, so surely will his natural vigor tune him to the greatness of his universe and his responsibility and place in it."

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It was not entirely a matter of coincidence which had linked the lives of these three schoolmasters so closely. They had laid their plans quite determinedly and thoroughly, although it was the greatest coincidence in world history that first brought them together. For after all, the war was a coincidence. It gives one a renewed feeling of self-respect to put it that way.

Billetted together, entrenched together, and made captive together, they had finally effected escape from a German prison-camp with a daring that had brought praise later from the German officer in charge of the detention. . . . And up from the stench and sickliness of man's folly arose three souls re-baptized in the waters of purposefulness.

"Oh!" Evans had shouted when the three of them sat huddled in a dug-out, "why the devil weren't we prepared for this? It's all natural enough. Look there, Vic, see that poor beggar pushing his fist into his wound—as if that would stop the blood! He'll die! Yet what does it matter? He's nothing. I mean it. Don't you see what all this means? It's a colossal fight for group survival, 'cave man' stuff served up with centuries of improvement. The whole thing's a panorama of Darwinism. Sure, the intelligent and the cream are falling, but it's the same on both sides. It's like a huge plague, and man has survived hundreds of them. We learn, we'll never get caught like this again."

Forsland had held a different view.

"You're wrong, Evans. Suppose all of us really thought as we are able to think; suppose we all on both sides were to lay down our arms, well—suppose."

It had, however, affected Marvin quite differently. He accepted the war simply because it was. Of little avail to philosophize about it. The thing simply had to happen, and it had. It was quite like a business with him, a big deal, and it had to be handled successfully. Democracy, that glorious gift, through centuries of social conflict was in danger. It had to be saved, and by the grace of God it would be. He never doubted it.

"If ever I get out of this!" he said. But then they all thought that.

And then peace.

A few years after the war the opportunity to crystallize his ideas in concrete form came to each of the schoolmasters. All three men believed fully that in the development of youth was vested the amplification of man. It was glorious yet to live, but it was infinitely more so to carry on the work for which millions had suffered so cruelly. They saw clearly that no single person could effect world change in a lifetime. It would take as much vigorous construction by just as many organized millions to secure results as adequately progressive, as it had taken the teeming and well-organized armies to leave irreparable and reckless destruction in their wake. Of course the thing was impossible. The thought assumed a vision of world welfare that these past years of

chaos had rendered impotent. The three schoolmasters realized the insignificance of their task. There was little glory in it. The man in the street had little concern with the child. He was too busy meeting his own urgent requirements, having little time to consider the possible solution of these problems by concerted effort. Yet this man in the street was the largest portion of the world. Almost it could be said he *is* the world. Politicians, statesmen, bankers, educators, ministers of religion and of nations fawned to him. They had to—it was their existence.

"All this idea about educating the man in the street is pure piffle," said Forsland. "It can't be done. Firstly, his convictions are already made, and then he is intensely proud of his opinions, opinions based on Heaven knows what. We've got to leave him unmolested and concentrate on the children he cares to disregard. You can't effect change in a nation in a generation. You see!"

"Yes," interrupted Evans a little bitterly. "Germany did that."

"But not permanently, not permanently," persuaded Marvin.

"I wasn't thinking exactly of that," Forsland went on. "What you are speaking of is propaganda, and propaganda isn't education. You have no right to pump the child's mind full of your own idea of things. The truth is, we're afraid of them, absolutely afraid. We keep shouting *authority* at them, *respect for authority*, when what we mean is that they must think as we want them to think, and if they don't, they're insubordinate. Their true language is one of behavior. They can't quite understand us any more than we them. We talk and talk, forgetful that what we say is the product of sounds correlated into meanings to suit adult concept, which adults themselves have evolved, in the form of a none too adequate language. Of all the blunders that adults make with children, this respect for authority is the most gigantic. Of course the child will respect you if you are worth it, but nine times out of ten he won't, because, to his way of thinking, you aren't. And that's where it hurts and where you begin to make the greatest noise. That is the fundamental trouble. Why can't you let him form his own ideas? His *task* is

to learn what is scientifically accepted and true; his *plan* is to think of these and expand them; his *freedom* is his right to form his conclusions and live his life and develop himself and his group in accordance with his findings."

"Bravo! Forsland," said Marvin enthusiastically. "Great, in part. Just what I've been driving at. Progress is not so much a matter of survival, as Evans seems to think, as it is how we survive. Living gregariously, we must improve socially, and train the child to be socially-minded. Therein lies the towering strength of the public school. Youth is living democratically with itself, and learning its experiences through itself. There should perhaps be more freedom granted in helping the child find himself, but these things come slowly as the need becomes more evident. There is involved the problem of an open-minded, intelligent headmaster and teacher, committee-control, political job-hunting at the State Department and what not. But basically, these schools have been brought to being through intrinsic need, and they are serving that need and changing slowly to meet the improvement and progress they create."

Evans smiled grimly.

"How soon we forget," he mused. "But first we must get at the biological root of things. Man, although subject to so many like laws in his organic make-up, isn't exactly an animal, as Korzybski has pointed out. What he calls the time-binding quality is found nowhere in the two life kingdoms, and raises us to the dignity that makes us men. It is, too, by this faculty that we profit by the experiences of our predecessors and the few years of our existence. The adaptation of plants and animals is in no way akin to this. What I am getting at is, that the combination of our animal origin and this time-binding faculty, this human make-up within us, make together the necessity of survival all the more intense, so much so, that we not only war and kill out the species, but do so intraspecies. Of course I agree with your premise, Vic, that man must shape and determine his destiny intelligently, carefully. But I do not think I would leave it to the mercies of the child-man grown up and untrained—for that's about what you mean when you talk about

youth expanding itself. On the contrary, our experience has furnished us with sufficient evidence that group-discipline is as necessary as self-discipline, and the child would do well to profit thereby. It is this consolidation of effort that accomplishes. I do not talk of a discipline that is harsh, but rather one essential for race betterment. And I would train boys and girls to the cognizance of it. The lesson of the war will never be lost to me. It is too vividly real, and you can't be true to any scientific reasoning unless the basis is reality and not visionary."

Evans did more than carry on his father's work. He changed the whole aspect of his father's school, because he forgot the traditions built on sentiment, and revived briskly only those that would serve his object. Endowed with ample funds, his pupils, both boys and girls, were trained pilots in aviation—for Evans was looking well to the future—and drilled and versed in the mechanics of engines. He tried to make their understanding of discipline what he thought it should be, something in which to rejoice as a matter of common good.

"Education," he told them, "is as much a matter of inhibiting some desires as it is of developing others to the fullest."

His school was always orderly, and the hours well arranged. Athletic activities were not only encouraged but required, and both sexes enjoyed the same field and competed in the same games at will. Nor was life a routine of drill and study. He made extensive use of the Montessorian method, which he modified to his needs, and the games were developed with a view to aiding the child to meet certain situations later in life, or those which were the spontaneous outcome of the life that the child was leading in his environment at school. The junior officers were selected and changed periodically by group vote, although Evans did not hesitate to make changes when he considered a selection not to the best advantage of all concerned. The young people were happy because they were actively engaged in developing themselves.

Internationally-minded, they were taught to believe that, while extending good will to other nations, their primary duty lay in national progress and determini-

nation. They knew readily the Kantian and Nietzschean philosophies, but little of the Marxian. They were taught the theories of Mendel and the elements of Eugenics. Being happy, they were contented in the environment they were creating.

Evans always spoke of his project as one of youth-engineering. He had made his plans according to his belief, and was building his structure of human uplift with the girders of carefully fashioned youth. It was an interesting experiment, and he envisioned schools like this dotted all over the country, forming a nucleus, a driving force in the biological scheme of things—never aggressive, except where the interest of what he looked forward to as a biologically selected group was concerned.

The place bristled with activity. He chose his students with infinite care, not so much by a definite measurement of quality as through the guidance of his intuitions and perceptions. After all, it was his school, and he knew what he wanted and for what he was striving.

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Marvin viewed things differently. He regarded both Forsland and Evans as just a little unbalanced from the exigencies of their war experience. On his part, his faith remained unbroken because things had turned out as he had expected they would—at least that was how he viewed the matter. He expected there would be unrest and growing discontent in young people. They had been neglected and forgotten in the half-decade or so of world-crisis. Everyone was too busy with everything else to pay much attention to education. The best teachers had been fighting, and there was, anyway, a psychology of impending uncertainty that, since anything might happen, one had to brace oneself with added energy to meet whatever situation should suddenly arise. Thank God, things were now becoming more secure, and in this sense, too, he gained added confidence in the rightness of his analysis.

Addressing his students, Marvin was careful to let memories of the war evaporate in the finely tempered crucible of time.

"With you rests the guidance and the

responsibility of generations yet unborn. You live in a remarkable age, an age seething with mechanical invention and scientific enlightenment. Of this fruitfulness your life is amplified and your value enriched. The thing that counts most is the ease with which you may now secure all this knowledge. It costs you nothing but effort. And the time is coming when you won't have to go to college for scientific research, but will be able to enter a public laboratory and produce and invent in whatever field you care to —Arts, Music, Science—all at the expense of the State, in the same manner that the municipality now furnishes you with books from its libraries. You have public baths, public libraries, laboratories, parks, botanical and zoological gardens, and educational facilities in countless number. Rome, in all its greatness, was never like this. This march of democracy is yours and mine. It thrills one with possibilities in its ever onward march. Always onward. It is as the ascent of the mountaineer pressing over this obstacle and around that, but ever toward that golden top where vision is unimpaired. The obstacles of plague, disease, famine, ignorance, hatred, suspicion, intolerance, the folly of war, all have to be surmounted. But the goal is yours and mine and that of our progeny. I tell you, young people, this freedom we enjoy has been built with the blood of countless men before you. But the great are neither lowly nor wealthy. They are great because they do things, and we are giving you educationally the wherewithal that you, too, may become doers."

And Marvin's pupils loved and respected him, and he shared confidences with them that were never betrayed.

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Forsland opened his school adjoining his two friends. His students were both picked and unpicked, that is, he chose carefully a given number of marked intellectual quality who gained admission by open competition, and at the same time he accepted at random. This, he thought, the necessary thing to do. One must accept life as it is. In order to effect permanent change, it would be folly to develop a class of intelligentsia holding itself in lofty superiority. Grades of in-

telligence there always would be. And that was good. Yet it was the more essential that there should be no class war about it; but that the intelligentsia should rule because everyone recognized its right, and because, in virtue of its quality, it must know the responsibility of its heritage; a responsible intelligentsia too highly developed socially as well as morally (in the sense of intelligent morality) to abuse its power.

Accordingly, no expense was spared by him to encourage the student. Always the chance for intellectual pursuit, and more of it. A teacher was provided for every five children expensive, yes, but people in general had to learn that education was more necessary than battleships, the future of man more sacred than the worship of armies and bayonets. This did not mean that the students were divided into groups of five. Forsland simply accepted that the child was an individualist and demanded individual attention. The interest of the child was encouraged until the interest either waned or expanded.

There were many sets of moving picture machines, and particularly was this learning by visual perception made use of in the Natural Sciences, in History, and in Sociology. The children not only read about the animals, they saw them in their natural habitat. They took pictures of their own, and re-enacted History as they had read it or been told of it. They dipped into the future and enlarged their objective of things. Some of this work was crude but it was new.

He believed that the dawn of Eugenics was at hand, and he was fitting his pupils to meet the newer needs in a newer world.

He secured the best lecturers in the country, and from time to time topics on the Sciences, Sociology, Travel, Music, Dancing, Art, and the Drama were prescribed.

He made extensive use of student-assistantship, assistantship as opposed to student-directorship, because he felt that the mind of youth understood better its own natural approach. In contrast to both Marvin and Evans, he shared directly no student-confidences. There was

in that, he felt, an inclination on the part of the student to magnify troubles in order to gain his good graces, and to please him. This was an adult weakness of those in power. He referred the student to whatever member of his faculty could best understand the problem, or left it to the student himself to choose; and yet, in order that he should not lose touch with a situation that might mean much to the child-mind, he had an understanding with his faculty that the particular problem should be opened at the next faculty meeting where student welfare was discussed. At no time, however, was the teacher expected to break a student-confidence, once made. That was the best pedagogy in the long run, because it was so obviously the child's right.

Sex education, Forsland regarded as a misnomer. He realized that the beauty of certain child wonderments could, on this score, be ruined; was being irreparably ruined by well-meaning instruction handled by those who had not the least conception of the influence of sex upon themselves, let alone its awakening in young people. He had no particular fixed ideas. The whole thing was too little understood. The students were, however, led cautiously toward the understanding of sex functions through a complete understanding of sex development in the non-flowering plants, the life history of the Cryptogams. He saw only a natural avenue there.

These students would go out from him and their ideas would permeate wherever they should go. They would be marked as thinkers and doers, and by their value and the advantage they possessed, would make education like this a thing to be prized and eventually demanded. The change would come. It was inevitable.

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The three schoolmasters sat in a room overlooking the common quadrangle, chatting comfortably.

"Isn't is great," Marvin began, "how we have managed to stick together these years. This friendship is the most glorious thing in life."

"Yes," rejoined Evans. Then suddenly, "But how explain it? Suppose we carried our ideas to completion; suppose

our vision of life became real?"

"It isn't possible," interrupted Forsland. "When ideas conflict, they conflict. It becomes a matter of survival, and the more intelligent will prevail."

"You mean the most naturally equipped and adjusted to natural laws," said Evans.

"Whatever that may mean," and Marvin smacked both hands to his knees and smiled good-naturedly.

They were interrupted by a confused noise and cries from the quadrangle. Marvin was first at the window. He looked out, amazed for the moment, and then he smiled.

"What do you know about that?" he murmured.

The quadrangle below was now a confused mass of struggling humanity, of flying arms and fists, excited yells and angry cries, vicious thrusts, the boys heaving and tugging at each other. The mass swayed first to one corner of the quadrangle and then edged itself senselessly to the other, a mob of wild, undirected, unorganized, impulsiveness.

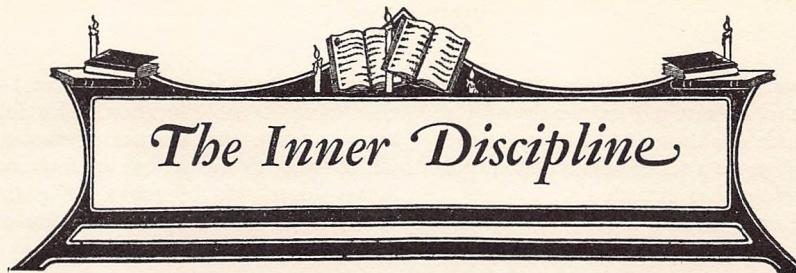
Evans viewed the conflict beneath him. He could distinguish his own boys in the furious mêlée. A trained fighter viewing the battlefield. Why did they not keep some sort of formation? Yes, he noted one boy trying to organize his forces. He was one of Marvin's? And there was another. Was it possible? One was actually walking away from the scene, whistling, with his hands in his pockets! That was Forsland's boy. He knew him well. How unjustly contrary students could be!

Forsland stood, arms folded, taking in every detail. To him the unexpected was always the expected. He was observing with his customary calm indifference that characterizes the scientific mind of the intellectualist. This outburst was the result of external stimuli and organic phenomena which must be analyzed and understood, and he was utilizing every moment in studying the reaction.

Evans turned away.

"After all these years of orderly training," he was about to say.

Charles Marvin paused in lighting his cigarette, "That, my dear Lieutenant, is the human part of it."



The Inner Discipline

By Charles Baudouin and A. Lestchinsky

Review by MARIE BARNARD

This book is written with sound judgment concerning the mechanism of mind, and as a result of long years of clinical practice.

Prof. Baudouin was for many years associated with Prof. Emile Coué at Nancy, France, in his world-famous clinic for autosuggestion. He is now Professor at the Jean Jacques Rousseau Institute, and teaches also at the University of Geneva.

In his association with Prof. Coué, Prof. Baudouin seems to have given his attention more to the mechanism of autosuggestion than to the miracle of its effects accomplished by Prof. Coué. He gave his time first to studying the intricate workings of the mind of the patient, then to the part that the patient himself played in the cures, and especially to the mysterious processes of *will* and *imagination*. He contended that if the patient himself understood the difference between his will and his imagination, and could learn their respective powers, he could externalize the subconscious mentality into physical and moral health for himself.

In this book on *The Inner Discipline* Prof. Baudouin and Mr. A. Lestchinsky have separated the contents into two parts.

Part One deals with philosophical and religious teachings of Buddhism, Stoicism, Christianity, Mind Cure, etc. They do not dwell so much upon the expositions of their teachings as upon the moral outlook and methods propounded to enable persons to attain to the Inner Discipline.

Part Two deals with psychotherapeutics, with the methods which modern science has elaborated for the treatment of disorders, physical and moral. "The best philosophy in the world will rarely enable us, if

we are suffering from nervous disorders, to regain self-mastery."

The authors have endeavored to show that the same miracles of health that resulted from autosuggestion when properly used could be performed for one's habits, actional, emotional, mental.

They began by explaining the action of will and the power of the habitual *tendencies* of the personality. These tendencies are often hindrances when they are not of a moral nature, and when they are not governed.

"Our 'nature' is the sheaf of our tendencies. Every tendency may be intensified to become a passion. Our tendencies strike deep roots. Following up these roots we discover *instincts*—eating and drinking, sex, fighting, anger, fear. Tendencies constitute our character as it has been determined by disposition, environment, and education.

"Since we are naturally inclined to repeat the actions towards which we are impelled by our instincts and our tendencies, the result is that all our instincts and tendencies induce habits, which reinforce the instincts and fuse with them.

"Fortunately it is in our power to oppose one habit by another, to acquire new habits by the voluntary repetition of certain actions, and it is mainly by this indirect route that the will can master and guide tendency."

Prof. Baudouin complains that so many who have championed healing formulated ends without giving sufficient details how to attain them.

"We are often told that the guidance to our thoughts is the key to self-mastery and

to the control of our actions. But those who say this do not tell us clearly enough how to guide our thoughts. Moreover they are apt to ignore a truth which contemporary psychology has revealed.

"The forces which enable our actions to escape our control are also the forces which have this effect on our thoughts.

"Our tendencies lead our thoughts just as much as they lead our actions.

"No doubt it sounds well to say that the key of our actions is in our thoughts; but this only thrusts back the problem a stage; we have not reached a solution, so long as we do not know how to guide our thoughts."

Prof. Baudouin thinks that there is a great difference between rational persuasion and psychoanalysis, and then makes the profound and interesting statement that the authors of each of these schools (Freud the Adler) both agree with all modern psychopathologists that there should be left "the maximum of autonomy to the subject to be his guide rather than his master." This recommendation harmonizes with the whole trend of modern educational psychology.

The authoris then turn to the consideration of the subject of suggestion by the Nancy school in France, where Prof. Baudouin spent so many years with Prof. Coué. (Some time after publishing the book Prof. Baudouin took up his residence in Switzerland.)

"The evolution of autosuggestion has been one which leaves increasing scope for the subject's automatism. The essential idea of the New Nancy School is that we must teach the subject how to make his own suggestions, must teach him the art of auto-suggestion.

"The New Nancy School comprises a group of investigators—medical practitioners, psychologists, and university professors; many of whom live and work a long way from Nancy; and the adherents of the school are anything but dogmatic. We are not one another's 'disciples.' Nor indeed, are we Coué's disciples as that term is ordinarily understood. We look upon Coué as the unassuming but talented originator of a movement which has already become much bigger than its founder, and will soon bulk far more largely than all those who are at present working in it. Coué is for us

what Pestalozzi is for the advocates of the new methods of education. His role has been to give the practical demonstration which was to launch new and inchoate ideas—ideas which, for a long time to come, will be subject to revision and to further revision.

"Suggestion, or autosuggestion, occurs spontaneously in us all. If we fail to detect the fact, this is because the process whereby the thought undergoes realization occurs subconsciously, and is not always open to direct perception. That is where suggestion differs from the will. In a voluntary action, likewise, an idea is transformed into action, but the process is a conscious one and is directly perceptible. For instance, I will to move my arm, and I move it, being fully aware of what I am doing. In suggestion, the course of affairs is very different; the phenomenon is far from being plainly perceptible; and that is why, though it is constantly occurring in every one, it escaped observation for so long. Let us consider some examples.

"There is an element of suggestion in neurasthenia, a malady in which the patient suffers more keenly in proportion to his belief that he is suffering; and there is an element of suggestion in giddiness, in which the dread of falling hastens the fall. In like manner, the fear of being nervous, induces or accentuates nervousness. But obviously such phenomena are much less conspicuous than the course of a voluntary act. It is perfectly plain to us that the will to move the arm is the cause of the movement that ensues, but it is by no means so plain that the fear of nervousness is really the cause of nervousness. When, however, through the methodical use of suggestion, the idea that we shall not be nervous is substituted for the converse idea, and when, as a result of this substitution, confidence replaces nervousness, we have a practical demonstration that the fear of nervousness was its cause.

"Suggestion can create purely artificial sensations, can engender hallucinations. On the other hand an idea can annul a sensation, just as well as it can create one. A person suffering from a cold in the head, whose sense of smell is so far impaired that he is unable to perceive faint odors, will imagine himself to have completely

lost the sense of smell, and will then be unable to smell anything.

"The law that is at work in these cases may be formulated in the following terms: *When an idea imposes itself on the mind to such an extent as to give rise to a suggestion, all the conscious efforts which the subject makes in order to counteract this suggestion are not merely without the desired effect, but they actually run counter to the subject's conscious wishes and tend to intensify the suggestion.*

"Our concentration, therefore, must be an equivalent of voluntary attention, minus effort. One of the primary conditions requisite for such a suspension of effort is muscular relaxation; the body should be at rest in an armchair or on a bed, for example.

"Nevertheless, the mind must not abandon itself wholly to relaxation and reverie, for this would lead us to the very antipodes of the concentration we wish to realize. In such moments of relaxation, the mind must be able to immobilize itself without effort. Whereas in the familiar process of attention the mind must make an effort in order to retain an idea, in concentration the idea must hold the mind, must fascinate it so to speak.

"When the attention has been immobilized by some such method, it tends to undergo spontaneous and effortless fixation upon the ideas presented to it. But since this immobilization can be induced by concentrating the attention on a mental state, why should we not choose (in preference to the bead-telling or to the counting) the

very idea which is to be the object of the suggestion? There is, in fact, no reason to the contrary, provided that the idea fulfills the requisite conditions, provided that it holds the attention rather than that the attention hold it. We must be able to think of it mechanically.

Experience shows that the daily practice of suggestion for a few minutes every morning and every evening has a most powerful effect. The suggestions should be simplified as much as possible for at these times when we are half asleep an effort would be required to follow a complicated train of thought. Nor is it necessary to go into details. We have learned that it is usually sufficient to indicate the end, for the subconscious will discover the means for itself.

"The first step in the teaching of auto-suggestion must be to show the pupil, by simple experiments, how easily an idea can be realized, even though it is far from monopolizing the mind. These experiments are something more than mere experiments; they are also a form of training.

"In such an epoch as our own, when so many suffer from shattered nerves or from disordered minds, it is comforting to know that they, and indeed all sufferers, have increasing reason to put their trust in the new methods of psychological medication."

★ ★ *

This book, *The Inner Discipline* is translated from the French by Eden and Cedar Paul, and is published by George Allen & Unwin, London, England.

Self Reliance

The man who stands by himself, the universe stands by him also. It is related of the monk Basle, that, being excommunicated by the Pope, he was, at his death, sent in charge of an angel to find a fit place of suffering in hell; but such was the eloquence of his good humor, and of his endurance, that wherever he went he was received gladly, and civilly treated, even by the most uncivil entities; and when he came to discourse with them, instead of contradicting or forcing him, they took his part, and adopted his manners: and even good angels came from afar, to see him and to take up their abode with him. The angel

that was sent to find a place of torment for him attempted to remove him to a worse pit, but no better success; for such was the contented and self-reliant spirit of the monk that he found something to praise in every place and company, though in hell, and made a kind of heaven of it. At last the escorting angel returned with the prisoner to those that sent him, saying that no phlegethon could be found that would burn him; for that, in whatever condition, Basle remained incorrigibly Basle. The legend says his sentence was remitted, and he was allowed to go into heaven, and was canonized as a saint.—EMERSON



The Editor's Telescope

M. R. H.

KRISHNAJI IN AMERICA

Thousands of hearts and minds are rejoicing and giving welcome to Krishnaji who is once more in America.

Upon his arrival in New York from England he addressed a meeting of fourteen hundred invited guests.

On his way to California he stayed in Chicago long enough to address a large Star members' meeting there.

On his arrival at Los Angeles he was given a royal welcome, and he is now at his home in the beautiful Ojai Valley.

The regular Camp at the end of May is being eagerly looked forward to, and it is hard to curb one's patience until that time.

It is interesting and significant to observe the further progress of Krishnaji's work in America, of which there are two principal aspects. One may be called the public aspect, and the other the private, because it is as yet confined to a minority group of people who have definitely accepted him as a World-Teacher and who study his utterances and books with the idea of understanding and applying his message as it affects their own lives and personal influence upon their family, friends, and acquaintances. That group is becoming better informed as to the essence of his teachings, which they perceive to be a call to cast off the shackles of traditional, orthodox, and other routine methods of thought, and to substitute a self-initiated mode of thought that is more in harmony with the divine powers of understanding in every human being. As more people join this group of earnest supporters of Krishnaji, his message will more steadily spread amongst the public.

Krishnaji's effect on the general public is interesting also. Some years ago when he came on a visit to America, the press gave wide and rather adverse publicity, in a more or less sensational manner, to the claims made by others as to his spiritual status. This focussed public attention on his personality rather than on what he himself desired, his message. But his own simplicity and quiet emphasis on his mission have generally shifted the center of public interest to his work. There was no better proof of this than the mammoth outdoor meeting in the Hollywood (California) Bowl last Spring, where he addressed more than twelve thousand people. They may have come out of curiosity, but they stayed out of a sincere interest in his message which he gave with clarity, force, and impressiveness, in an hour's thought-stimulating discourse. This event in itself was a tremendous factor, at least in California, in focussing interest on his message of happiness through liberation and helped to free those who heard him from the habitual thrall of physical, emotional, and mental depressions. There is no question but that as his work continues with the Camp at Ojai, with his lectures in other parts of America, and with the publication of his books and articles, the effect on the general public will be increasingly evident and profoundly beneficial.

★ ★ ★

MR. AND MRS. RAJAGOPAL

We are all rejoicing that Mr. and Mrs. Rajagopal are once more in California. They received a warm welcome from a host of friends, after finishing a lecturing tour of the United States, the success of which tour we have received

glowing accounts. They will remain at Ojai until after the Star Camp in May.

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KRISHNAJI AT ADYAR

In the Adyar *New India*, and *Notes and News*, there are some interesting statements about the Southern India Star Camp and Krishnaji's addresses there:

The Star Camp has opened today. It was opened by Krishnamurti himself, who always reminds me in his public functions of those people of the Lord Buddha's or at least of Sir Edwin Arnold's, who were (or was it only were to be) like soft airs passing by. Krishnamurti is so impersonal that when he speaks we sometimes wonder whether the voice is coming from him or from somewhere else. If anyone can give us great advice and leave the teacher out it is he. He talked of the jungles to be cleared, that the sunshine may enter and light their paths, and that the fresh breezes may play through their leaves. He talked of the clear mountain streams like which our thoughts should be. He spoke of little children and how their actions should be cultured in all grace and courtesy while their feelings and thoughts are left free to open like the flower. He spoke of the teeming myriad-faced life which surrounds us as the field of our experience and the fountain of our truth. He said: "I will shake your beliefs to their foundations, and so you shall find out which are strong and true." Thanks, thanks, and great rejoicing.

"There is no miracle in life, fortunately," said Krishnaji, "except the miracle of clear understanding. The moment you understand the purpose of life, all things have their proper place."

Proceeding, he said: "You have gathered here from all parts of India to discover for yourselves thoughtfully what is essential in life and to reject everything else. You can only reject, put aside, if you are capable of clear, purposeful thought; and that is what I want to awaken in each one of you this week.

"Thoughtlessness gives birth to superstition, and superstition creates sorrow; and as clouds gather in the sky, so beliefs born of superstitions and narrow thoughts cloud this and every other land; the wise, the thoughtful should try to dissipate the cloud. They should not try to invent new superstitions, create new beliefs instead of old, which was not the way to find the clear understanding of life. The minds of most people were full of superstitions, which shut out the light and the air and required artificial lights; but clear the jungle of unessential things, and there would be light and air."

Continuing, Mr. Krishnamurti observed

that it was sometimes objected to that he was not constructive.

But in order to build, they had first to test their foundations, to discover whether their thought was deep, and their feelings clear; otherwise, if they built without knowing the depth of their thought and feeling their belief would not last the test of time.

Every human being was bound by sorrow, strife, and desires; the only thing that mattered was to find out the cause of sorrow, to be free from the domination of passion. For this they should be discriminating, watchful, and eager, they should be honest and frank with themselves, examine their minds and hearts, make practice and theory one. Intelligent understanding was the only way to Truth, and not blind authority.

A feature of the Star Camp, which is meeting on the grounds of the National High School, Guindy near Adyar, is the camp fire every evening round which Krishnaji expounds his message. "Have the courage to upset and the genius to build," he declared yesterday. Doubt, in his view, was a precious ointment. Though it hurt greatly, it healed lastingly. One must doubt everything to be certain, but it must be creative, dynamic doubt. He passed through this phase, but he said, "Do not accept this on authority." He did not believe in Gurus and intermediaries between one and Truth. Faith in an individual meant building a temple around a form. Be rich, he said, in worship of an idea.

Dr. Besant, addressing the delegates yesterday, said that the greatest value of Krishnaji's teachings was that he made people think. His function was to break down outworn forms.

"Put aside," she observed, "your prejudices, preconceptions, throw open the doors of your minds and light will come."

Krishnaji's last address was characteristic. He seemed to gather up all the wonderments and puzzles, and confused thoughts and speculations in which we have been indulging and showed us their value when held up to the light of Truth. He draws with vigor the lineaments of Truth as he sees them clear, undimmed, unveiled, free, and perfect. He showed us how futile are our prejudices, our little likes and dislikes, our narrow loyalties and our dependence on personalities—for these things pervert thought and corrupt feeling. Only the Truth should direct our lives, our actions. He pointed out that we in no wise differed from the rest of the world save in that we had new instead of old prejudices. He wanted us to see that our self-expression should be based on rational thought and judgment but not on personal liking for people. We should have certainty, the certainty that flows out of true desire and is not

clogged by prejudice. We must struggle with Love and Life and become a part of that Love.

"Find out for yourselves what you want and why. If you are really expressing yourself then you are creating, then there is order, not chaos. All true expression must be lasting not momentary—find the Eternal, then your expression will be true, lasting. You profess to follow Truth, you say you are all seeking Truth, but you say it with your lips—but your thoughts and desires—are they after Love of Life? Are your desires urging you towards destruction of barriers? Love of Life makes you free of all Life, it has no personal limits. Life has no parties. Truth has no parties. Life cannot have systems, or philosophies, or religions. You say you want to help the world. In what way? And why? What gives you the right to help? Do you want them to come into your particular cage? The way to help is to destroy all barriers of your sects, parties, Gurus. To discover your true work, the true manifestation of your thought and feeling, be logical and ruthless in examination of yourself. The true purpose of Life must fulfil itself in Freedom."

Such were some of the thoughts with which Krishnaji enriched our memories and lured our hearts to quest for the Life of which he is himself an expression. He made us thirst for the waters of Life, brimming in himself.

In the evening Krishnaji left by the Bombay mail. Quite a crowd gathered both in the Hall and at the station reluctant to let him go, eager to know when he would return. He said a cheerful goodbye to one and all, young and old, of either sex, Eastern or Western. He touched one in a kind of eager way, as though he would communicate thereby something of his own fulness of Life, and joy and happiness.

★ ★ ★

FLAMING YOUTH

The following significant and important editorial is from the *El Roble Blanco* (The White Oak) published by a student staff, under the supervision of Laurence Campbell, at Menlo School and Menlo Junior College, Menlo, California:

"Fired with life's enthusiasms, aglow with the dauntless spirit of adventure, blazing the trail of a new era, flaming youth accepts the challenge of destiny. Facing squarely an age of epochs that are claiming youth, the younger generation casts aside those blaming youth, maiming youth, shaming youth, and defaming youth. Exerting their creative intelligence to solve the gigantic problems of the century the young men and young

women of America have resolved to win triumph and victory.

"Ancient and revered institutions burdened with the clinging ivy of futile traditions, archaic customs, and perverted ideals are being subjected to the critical scrutiny of modern youth. Shall this parasitical growth be allowed to continue until its crushing weight shall bury beneath it the institutions and with them the co-existent society? Shall this be the colossal failure of men to adjust themselves to a changing social environment? Or shall we, while there is yet time, prune this ivy, yes, destroy it utterly if need be, to preserve the institutions that make progress a reality?

"Flaming youth dares do more. Flaming youth dares do more than make mere negative reforms. Flaming youth would do more than patch and mend here and there. Flaming youth demands that these institutions prove their value or be discarded with the countless institutions now on the melancholy march to oblivion. Let truth prevail rather than a sentimental apathy and inertia that too often cloak the hypocrisy and lies that eat away the useless social fabrics as moths destroy the fibre of last winter's outworn garments.

"Flaming youth—radical, rash, and relentless, is accepting the challenge. Politically there is much to challenge: the snail-like movement of our federal government toward real participation in world federation, the wasteful duplication of the present cabinets, the apathetic enforcement of the greatest reform since the abolition of slavery, the reign of the racket in Chicago, the Tammany reign in New York, the political trickery and treachery of the times—these are but the froth on a turbulent sea muddied by the sham and shame in high places and the infamy of indifference. The social order, polluted and poisoned by an ever increasing percentage of the mentally unfit, is being blighted and blasted by class distinctions, race discriminations, and superficial reforms. In the economic life we have an acquisitive society based on the principle of profit making, on the monopolization of wealth, and the appalling economic inequality of the people at large. Suggestive of the imperative need for immediate reconstruction these problems justify flaming youth.

"Flaming youth is ready to crusade for a new order, attained not through a cataclysmic revolution but through a conscious acceleration of social evolution. Flaming youth—have you the impelling altruism, the heroic idealism, the invincible courage, and the intelligent patience, to think, to speak, to live within yourself and with others the life that will bring the new era?"

"Beyond the century's surging portal,
Breaks a new dawn, a thousand years."

CAPITAL PUNISHMENT

A very large number of serious thinkers are bringing before the California Legislature the abolishment of the death penalty; the following are the cogent reasons that are being urged in the good Cause:

1. Because it is not a deterrent. If it were, murder would have increased in the states and in the countries which have already abolished the death penalty. In most of these states and countries murder has decreased. In no abolition state or country has there been an increase.

2. Because it is irrevocable. There have been proven cases of the conviction of innocent men.

3. Because juries more and more refuse to convict in first degree murder cases. Society is endangered by allowing the guilty to go free. In states which have abolished capital punishment there is a higher percentage of convictions, trials are speedier, and cost the State less.

4. Because capital punishment is an advertisement of murder. Newspapers give wide publicity to morbid or dramatic details of executions. The effect on many is demoralizing.

5. Because it inflicts shame and suffering on the innocent relatives of the condemned, without alleviating the suffering of the victim's friends. A second death cannot undo the first.

6. Because it is demoralizing to prison officials and prison inmates. A large majority of the prison wardens of the United States, and all modern penologists and psychiatrists deplore the effect of capital punishment.

7. Because our belief in the sanctity of human life should forbid the State (which is you and I) to imitate the murderer. "The business of the modern community is to reform the offender."

8. Because we do not want the United States to be the last country to take this penal step ahead. The following states have already abolished capital punishment: Maine, Rhode Island, Michigan, Kansas, Wisconsin, North and South Dakota, Minnesota. The following countries have abolished capital punishment: In Europe—Austria, Belgium, Denmark, Finland, Holland, Italy, Lithuania, Norway, Portugal, Roumania, Sweden, Switzerland (15 cantons), Germany (5 states and the Free City of Hamburg). In Australia—Queensland. In South America—Argentina, Brazil, Ecuador, Peru, Uruguay, Venezuela. In Central America—Colombia, Honduras, Costa Rica. In Mexico—Campeche, Yucatan and Pueblo.

MARK TWAIN AS PROPHET

It took the world 50 years to catch up with Mark Twain's prophecy on aviation. That statement is made by Commander Richard E. Byrd in the introduction of a new edition of Mark Twain's "Tom Sawyer Abroad." In the story Tom and his friends started from St. Louis and flew across the Atlantic. "The account of their air voyage," says Byrd, "has a thrill for the boy of 1928 that it never could have for the boy of 1878, or even 1918, and a new fascination for all of us who are now able to appreciate how close Mark Twain came to foretelling the actualities of directed human flight. If you question Mark Twain's gift of prophecy, sit down and try to imagine what the air vessel of 1978 will be like. That would be an easy task compared to what the author of 'Tom Sawyer Abroad' did."

★ ★ ★

EVOLUTION LEGISLATION

The American Association for the Advancement of Science recently went definitely on record as deplored anti-evolution laws and regulations. "We are convinced," read the resolution passed by the association, "that any legislation attempting to limit the teaching of any widely accepted scientific doctrine is a profound mistake, which cannot fail to retard the advancement of knowledge and of human welfare. It is only by the maintenance of freedom of teaching that we can create conditions under which truth comes most rapidly to prevail. Therefore we wish to make our most earnest protest against all legislation and administrative interference with the presentation of the facts and theories of science."

—The Pathfinder.

★ ★ ★

SUICIDE HOMES

The growing number of suicides in Hungary caused the government to act, and now at Budapest there is a home for all those who are on the verge of suicide. When a person is about to commit suicide he can now go to this home instead. And the home is an attractive one, a splendid castle of a former archduke. In it are all that can be done to make the interior cheerful—libraries, radios, movies and even a daily orchestra concert. The about-to-be-suicide, whether from disappointment in love, unemployment, poverty or ill health, is taken in and called a "guest" and everything done to make him more cheerful. Presumably when "cured" he will be dismissed to make room for others.—Digest.

★ ★ ★

LIFE CRYSTALLIZES FROM ETHER

"Life is something which crystallizes from the ether of space." That was the

remarkable theory advanced by Sir Oliver Lodge during a discussion of the origin of life before the British Association for the Advancement of Science. The famous scientist and spiritualist said:

"I do not believe we understand the mystery of life unless we take the ether into account. Has it got a potentiality of life so it can crystallize into matter? We do not know, but I think the solution will lie somewhere in that direction. Men of eminence devote their lives to the study of the mechanism of life and if they are wise they will say, 'At the end the mechanistic statement is true as far as it goes, but it is not the whole truth.' It lies enveloped in mystery!"

—The Pathfinder.

★ ★ ★

ALCOHOL AND DRUGS

At a recent meeting in London of the Society for the Study of Inebriety, Dr. Hubert J. Norman gave an important report of his experiments and decisions. They were reported in the *British Medical Journal*. He dwelt especially on the deleterious effects of alcohol and drugs on the mind. Among other opinions expressed are the following:

"There is a general resemblance in the fundamental characters of the symptoms produced by these substances acting on the outer part of the brain. The differences depend upon the quantity taken and the duration of the habit. The chief reason for taking them is to produce a sensation of well-being; and to overcome the feeling of inadequacy. The effect is to interfere with inhibitions, producing changes of conduct by the liberation of impulses—for example, irritability, maniacal fury, 'berserk' rage, etc. These are

due to the action of other areas of cells from which the inhibitions have been removed. Intellectual deterioration varying in degree follows: confusion, delirium, disorientation. Association of ideas is at first stimulated, but later slowed. Imagination is increased, but the intellectual content is decreased. There is impairment of the 'moral sense.' Illusions and hallucinations of the senses occur, and delusions are formulated; memory is also impaired—the addict suffering from loss of will-power, indifference, and apathy; there are periods of lucidity, but more often lack of insight.

"The more common symptom-complexes are those associated with alcohol: delirium tremens, dipsomania, alcoholic paranoia, and hallucinosis. At times the taking of alcohol is only incidental as in association with manic-depressive insanity, general paralysis of the insane, epilepsy, and dementia praecox. Long continuance of habit, linked as it is with neuropathic defect, tends to bring the individual to the common termination of all chronic mental disorders—namely, mental impairment. The minor degrees of this may be overlooked. The nervous system has great potentiality for recovery, even after long periods of excess; it is, however, sometimes difficult to subject the patient to treatment. If, of course, cell disintegration has taken place, the patient remains to that extent mentally crippled.

"Dr. Norman quoted some examples of prominent persons who had exhibited deterioration with the taking of drink or drugs; among others he mentioned James Thomson, Poe, Richard Porson, Verlaine, Francis Thompson, Oscar Wilde, and Swinburne. The importance of the influence of excess on those who occupied positions of power was great."

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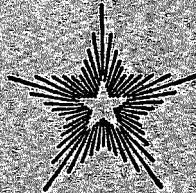
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PARTIAL CONTENTS

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MARCH, 1929

PRICE FORTY CENTS

The Star

THE STAR is an international magazine published simultaneously in twenty countries and fourteen languages—Bulgarian, Danish, Dutch, English, Finnish, Flemish, French, German, Italian, Norwegian, Portuguese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

Each number of the Magazine consists of two Sections, THE INTERNATIONAL SECTION, copy for which is prepared and distributed by the International Editorial Board from Eerde, Ommen, Holland; THE NATIONAL SECTION, which is prepared by the National Editors in each country.

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DR. JOHN A. INGELMAN and MARIE RUSSAK HOTCHENER, Editors THE STAR (American Edition)

Address all correspondence and articles to Mrs. M. R. Hotchener, 6137 Temple Hill Drive, Hollywood, Los Angeles, California.

Published monthly at 2123 Beachwood Drive, Hollywood, Los Angeles, Calif.
Subscriptions should be sent to this address.

SUBSCRIPTION, \$3.00 A YEAR.

SINGLE COPY, 40 CENTS.

Entered as second class matter January 14, 1928, Los Angeles, Calif., under the Act of March 3, 1879. Copyright, 1929, by the Star Publishing Trust.

T·H·E S·T·A·R

VOL. II, No. 3

MARCH, 1929

CONTENTS

INTERNATIONAL SECTION

DESIRE IS LIFE.....	J. Krishnamurti	3
A VISION OF LIFE.....	J. Krishnamurti	4
A PARABLE	J. Krishnamurti	6
A MASTER WITHOUT DISCIPLES.....	I. de Manziarly	7

NATIONAL SECTION

INDIA AND THE WORLD.....	Annie Besant, D.L.	14
A SCHOOL OF ARISTOCRACY.....	Lady Emily Lutyens	16
A DAILY THOUGHT.....	From Krishnaji's Writings	20
THE PRISON-HOUSE OF LIFE.....	John A. Ingelman	24
OMNISCIENCE	Seranus Henry Bowen	27
THE POWER OF SUGGESTION.....	Marie R. Hotchener	28
THE DIVINE SELF.....	Marie Morris Duane	35
ART.....	Beatrice Wood	37
SEX SANITY THROUGH EDUCATION.....	A. Zuber, M.D.	40
WHAT SHOULD ETHICS TEACH?.....	Paul Johnson, Ph.D.	43
EDUCATION	Julia K. Sommer	48
THE WIND IN THE CANYON.....	John Burton	50
PARENTS, YOUTH, AND REVOLT.....	Sidney Field	51
THE DIRECT VERSUS THE WINDING PATH.....	A. B. True	55
THE EDITOR'S TELESCOPE.....	M. R. H.	56
KRISHNAJI IN INDIA.....		56
KRISHNAJI AT BENARES.....		56
CASTLE EERDE.....		57
THE PADLOCK SOCIETY.....		58
WRITTEN IN A HOSPITAL.....		59
THE AMERICAN MIND		59
THE DEAF MUTE HEARS.....		59
THE OJAI CAMP.....	Louis Zalk	60
BOOKS BY KRISHNAMURTI.....		62

Desire Is Life

By J. Krishnamurti



ESIRE is Life.
The fulfilment of Life
Is the perfection of Desire.

As the scent of a lone flower is
desire
That fades with the death of the flower,
That has no being in itself
But comes into rejoicing with Life;

As the roaring waters rushing through the
dark valley—
Hidden, boisterous, terrible—
So is desire.

As angry as the waters seeking a release
Is desire.
Woe to him that is caught up therein.

Through the dark valley
Lie the open smiling fields,
And the scent of many flowers.
The fear of desire
Is the putting away of Life.

A Vision of Life

By J. Krishnamurti



NE day from my window I saw the green, smiling, sunlit field in the distance. I would speak of that scenery, I would describe that vision. Because most people in the world are all the time concerned with the things which immediately surround them, whose shadows overpower them, when a man comes from the green fields and sings to them the song of the open skies they do not care to listen to him.

Their burdens and complications are more important to them than the life which is in the green field. They are concerned only with the expressions of life, but beyond all expressions there is life eternal and in that life there is unity.

I would show the way of freedom to those who are held in bondage, for in freedom alone can there be happiness, and happiness is what everyone desires. I have seen people in the clutches of religion, in the clutches of wealth, in the cages of desires and in the shadows of beliefs, and they are not happy. Their faces betray their anxiety; the richness of their hearts and minds has not found fulfilment. I would open the door to them and show them the way to happiness.

I have watched people in all conditions of life, and found that they are all held in bondage by their circumstances, by their beliefs; they are caught up in religions, in riches, in fears, believing that these are necessary for the fulfilment of life. I have watched them in the midst of their works; and there was no contentment in their hearts, nor greatness in their minds. And I said to myself: These are the ways that create complexities. There must be a simple way; there must be a direct way. Having been brought up with certain ideas, I put these aside, not being contented with what I had been given. I searched beyond all these and I attained my goal. By inviting doubt, by being in revolt and discontentment, by never accepting the authority of another, by growing in loneliness and in strength, I found my happiness.

Since I have found happiness—and I am that happiness; since I have discovered Truth—and I am that Truth; I would show you the way. The path to happiness is in your own heart and your own mind and in their purification lies achievement. Not by depending on external help for your support, not by relying on religion, edicts, laws of behaviour, laws of righteousness and morality, but by developing your own strength will you perceive the Truth, and by your own

inborn desire will you attain to freedom. To understand life you must purify your mind and your heart, and establish harmony within yourself. For long you have clung to authorities, to beliefs; you have struggled, and yet you are not happy. You have had your religions, your ceremonies, your books, and your complicated ways of looking at life and these have not brought you happiness. And now I say to you, "Try my way."

In order to attain happiness you must set aside those things which are unessential and look to the life of the open fields for your guidance. By that vision of life alone can you grow, be sustained and nourished. If you are nourished by things which are unessential, there is weariness of the heart and corruption of the mind. You must worship that which is incorruptible, you must give your love to that which is beyond stagnation.

It is by your own understanding that you grow, by your own struggles and desires that you attain. By keeping desire constantly awakened through all the shades and the darkness of the valleys, you will attain—as I have attained—the mountain top. Every temple has held me, every image has awakened in my heart an ecstasy, every philosophy has given delight to my mind; and I was a prisoner to them all. Because I put them all aside and searched for that which lies beyond philosophy, beyond the dark graven images, beyond the panoply of religions, I have attained; because they no longer shelter me, I am free. The Truth that can never be conditioned, that can never be limited, is in me.

What is there to fear in this? What is there to misunderstand? What is there to cause anxiety? You are none of you happy, with your systems, your philosophies, your ceremonies, your creeds, your religions and your Gods; and yet you are afraid to give them up. You all desire to be happy and yet you fear to set aside your small contentments.

If your beliefs can be broken, they are not worth having. If your systems are so frail that they cannot withstand the storm of doubt and sorrow, they deserve to perish. If your worship and adoration has not awakened the perfume of happiness in your heart and mind, it is of little worth. Look into yourself and see if you are free from all things—from your loves, from your adorations; from your theories; from your beliefs. Look if there be within you the ecstasy of purpose and power to create in the eternal. If you have not within you the intense longing to attain liberation, both you and your words will be like shadows that pass away.

I do not say this out of harshness; but because you are unhappy, because you are struggling, because there is discontentment in your heart and mind, I would show you the way to happiness. But I cannot show you the way or make you understand if you require the Truth to be narrowed down and conditioned, if you look at the Truth with your limited vision.

There is no loneliness to the man who understands; there is no solitude for him who is searching after the Truth. All things are his companions and his friends. You are all afraid of loneliness—and yet you are all lonely—and because of that fear, there is no understanding.

Be responsible to yourself for all your actions. Do not take shelter in outside authority. In order to attain stand on your own feet. In order to fulfil life be beyond all experience. To be greatly in love, bear affection in your heart for all things.

Parable

By J. Krishnamurti

N MY garden there is life and death, the laughter of many flowers and the cry of falling petals. A dead tree and a green tree look on each other. It is mid-summer and the shadows are dancing save about the dead tree. The song of waters shall not set it a-dancing, nor the rain bring forth the hidden leaves.

Ah, it is so bare, so empty!

Who shall nourish it, who shall caress it with life?

The far skies look down on the dead and the living.

Through the long suffering winter, lies concealed a seed of lovely promise. Cold winds, tearing gales, noisy storms, hold back the loveliness of the seed. Dark days and sunless hours deny the glory of the seed.

With the soft breeze from the warm south the hidden seed awakens to life.

The song of the birds over the blue skies calls the still seed to life. The scent of warm rains awakens deep memories of the seed to life. Through the burden of heavy earth, life breaks forth and rejoices. It grew by the dusty road-side among the lazy stones.

With its single flower, it danced the day long.

A boy, on his homeward way, uproots it and throws it away.

Creation lies in the path of careless love.

The Master Without Disciples

By I. de Manziarly



E HAVE all inherited certain pictorial images which have become very dear to us. We cannot think without emotion of the Good Shepherd carrying the lamb in His arms or of the Buddha surrounded by His Arhats. These images represent truly those great World-Teachers, and we are right to love them. But they must not blind us to another Figure which is now appearing on the horizon—a Figure so moving in its grand simplicity—the Figure of the Master who stands alone, having no disciples, bearing nothing in his arms, accompanied by none.

This Figure is new. It surprises and disconcerts us for it seems to us that a Master must always have his complement—the disciple. There seems to be something incomprehensible, incomplete, in the idea of a Master who stands alone.

Like the Master, so is the teaching which he brings. We have here no repetition of things already seen and heard. It would indeed be tragic if those great Figures of the past hid from our eyes that new Figure which is even now manifesting.

When we meditate deeply on the significance of the Master without disciples, we begin to understand that if the Master stands now alone, it is because he has always been alone. A Master who has no disciples has never himself been a disciple. But it may be said, "If it is of Krishnamurti you speak, he has had many teachers." To which we reply, "He has been pupil but never disciple." This is not merely playing with words. To be a pupil is to have the desire to learn; and it is even possible to be a pupil of someone with whom you are not in sympathy. If you wish to learn a certain technique or benefit by a certain experience, you go to the person who has had that experience or who has mastered that technique. That does not imply that you have identified yourself either with the experience or the technique.

Krishnamurti, of whom I speak, has certainly learnt many things; he is probably ready to learn many more. But that does not imply discipleship. We can all recognize the fundamental difference between pupil and disciple. Pupil of many he has been, disciple—but of the Truth. Passionately throughout his life Krishnamurti has sought for the Truth—which he has found and embodies.

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Looking closely we discover yet another lonely figure: the disciple

without a Master. This disciple must learn in his turn to become the disciple of the Truth and therefore to him is denied the joy of throwing himself at the feet of his Master, saying, "Here am I, accept me for your disciple."

Thus to find and to be accepted by a Master would be in keeping with our old traditions, but it is incompatible with the teaching of the Master who says, "Be the disciples of the Truth alone so that in your turn you may become a Master who accepts no disciples."

In order to understand this new teaching we must first create a revolution in our old concepts. We must rise to the heights of our being and plunge to its depths before we can realize that this new experience may well signify the liberation of humanity from the fetter of personality and the tyranny of personal authority.

"Personality" is here used in the sense of a unit capable of attracting other units, or groups, and so dividing the world into so many fractions.

By saying to each one of us, "Become in your turn a Master but do not accept disciples nor impose authority, nor create a sense of separateness," he removes the possibility of our transforming his teaching into a new religion, which for him would mean a betrayal of the Truth he brings. All the great Teachers have brought a new Truth and never a new religion. But after their death the life they emphasized became obscure, the forms which embodied it became more and more rigid, and the followers and disciples of the Teachers formed a new religion. Krishnamurti does not wish to found a new religion, and he would prevent it by saying, "I have no disciples," for disciples are necessary for the formation of a religion.

For those who understand, the matter is not of primary importance. What is of importance is that we should endeavour to share his experience, to discover for ourselves the Kingdom of Happiness, the spiritual Kingdom which is unity. We are now witnessing the establishment of the reign of the spirit in the Kingdom of Truth, which is the Kingdom of Happiness, for both are one. And that Kingdom is reached by the direct path—which is the only path; by the simple union—which is the best. On that path there is no need of guide or mediator, for it stretches clear before us. It is in the labyrinth of our self-made complexities that we need a Master, a guide, a Guru; when we are lost in that labyrinth we cry for help. But on the direct path which stretches in a straight line from the individual to his goal—which is infinite, containing both the beginning and the end—no guide is necessary. The simple union—which is union with the spirit which itself is unity—demands no rites, no ceremonies, but is brought about by the fulfilment of life.

Krishnamurti speaks of the direct path, the simple union. He does not say, "Come to me, unite with me," for that would necessitate our taking a longer path, first to him and then to the Truth. So he says to

us, "Go straight to your goal, and not through me, for I am not your door." Therefore it is natural and logical that he does not want disciples.

And by this gesture which sets everything aside—religions, beliefs, rites, ceremonies, mediators, Gurus, guides—he reveals to us a Truth which is sublime, because so profoundly human. He gives to the individual—set free—his rightful place. He says, "For the moment do not concern yourselves with angels or fairies or the supernatural or the mystic or the occult; concentrate your attention rather on that which is human." Human, not in the small sense of the word, but human in the sense of the divine humanity, which needs no other deity than that God manifest in itself. He takes the whole of humanity with him to the spiritual summit. Everything which is placed between humanity and its own divinity diminishes the value of that humanity. But when Krishnamurti speaks of "humanity," he does not refer to humanity in the mass but to the individual human being who may realise his divinity if he will. In saying that the world problem is the individual problem he enunciates a whole philosophy. We may turn it another way and say that, as by solving our individual problem we help to solve the world problem, so in the same way by creating our individual problem we are also helping to create a world problem. Krishnamurti says to us, "You talk of misery, of suffering, of the problems of poverty, of industry, and such like, as if they were plagues which had descended upon the world. But these conditions have been created by yourselves and can be remedied only by the readjustment of the individual life."

Here we notice the stress he lays on the unity of life. In his insistence on the individual factor there is no egotism, for he speaks ever of the pure of heart, the individual made perfect. The individual problem, which is the world problem, cannot refer to our small worries about petty, superficial things. The question of what we shall eat or what we shall wear, does not amount to a problem. He speaks of that problem which exists within us, in the realm of the spirit, the realm of ideas, where separation between one individual and another has ceased to exist. And with what great love he speaks! People who do not understand feel that he has not enough consideration for the weak, that he would remove their crutches from the lame, that he would prevent us from helping our neighbor. They ask, "What will happen to the weak?" and do not await his answer, "They will grow strong."

One of the most beautiful emotions in the world is maternal love. But there are wise mothers and foolish ones. There are mothers who resemble hens or monkeys, always carrying their children or fussing over them; mothers who say with pride, "My child always cries when I leave him." They develop the weakness of the child, making it but a complement of the mother. This is a sin of sins.

The wise mother says, "My child is weak, but because of that weakness I will do everything to make him strong." That is true love, the love which does not increase the weakness of the weak but, on the contrary, says, "Develop your strength that you may be able to stand alone."

Krishnamurti would give this strength to the weak; he would destroy all forms of tutelage which keep humanity enslaved; he would break all fetters imposed upon the human spirit, all bonds which hamper the full and free development of the individual.

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The grand simplicity of Krishnamurti's teaching is apt to mislead people as to its full significance. Trivial and superficial interpretations are already pursuing him; the words he uses are being repeated without any true understanding of their purport. Already some are saying, "What he says is so simple and easy to understand. Everyone is to be concerned about himself—there is no other problem."

But those who by such superficial interpretations make of his teaching an excuse for remaining in their narrow, ugly cages, will err greatly and betray the Teacher. We, with out petty, trivial concerns, are as the ants crawling on the earth to one flying in an aeroplane. Krishnamurti invites us to leave the earth and our little interests, and learn to fly in the wide heavens. We shall probably only fully understand him when we are able to do this, for we cannot drag him down from the heights to keep pace with our slow steps along the dusty road.

He is great—one is tempted to say tragically great—in the face of our lack of understanding. How much he desires to lift us out of our little personalities into the glory of our true selves, our real spirituality!

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He has set before us his experience of the direct path and the simple union; he has told us that nothing else is necessary. The question for us now is: Shall we risk the adventure or not? It is a new path and a new life. Have we the courage to leave our old habits, our friends, our dignities, our rites and ceremonies, our religions, behind us in the valley, and climb to the solitude of the mountain top?

Certain qualities are needed for this undertaking. He who would venture forth must first have burning within him the white flame of enthusiasm, which will make all risks seem worth while provided he can gain his end. Then he must be equipped with the new sense of life, with the living present.

Have we grasped the full significance of the term "living present?" It is that which has absorbed the past and divined the future. Krishnamurti says, "You are masters of the present in so far as in the present moment all time is contained."

We have to forget the past as our blood has forgotten the food which it has assimilated. Blood is the product of food, as is muscle

and bone. That is the absorption of the past by the present. And what of the future? Not the future of those who dream of the glory which shall be theirs ten thousand years hence, but the future of those who know that the future is contained in the present, conditioned by the present. It should be easy for us to understand this conception, because Krishnamurti represents for us our future though we have him with us in the present. This idea of the future contained in the present, of the goal contained in the source, which seems so abstract, so metaphysical, is with us every day. But we have to remember that although he appears to us as the embodiment of the future he is yet the living present, while we still belong to the past. We live so much in the past that the present appears to us as the future, and there is in it something terrible. To the present—to life—death and the past are opposed. When Krishnamurti speaks of the "congregation of the dead," does he speak of us? We cannot at once say "No." Only the reaction of life in us will give the answer, will prove whether we truly live.

During the war, before a terrible attack was to be made, the commanding officer made this fine appeal, "Stand up, the dead." Today we hear the same appeal, "Stand up, the dead." Before we can arise we must realize that we are dead. It would be far more terrible to imagine ourselves as living when we are really dead.

In addition to the sense of life and the sense of the living present, there are more qualities to be acquired: independence for one. Krishnamurti has defined his idea of real culture and civilization, asking us to apply his words strictly to ourselves. When he described the civilized man as one who asks nothing from another, but who is a lamp unto himself, one who is beyond fear and beyond doubt, we recognized his own portrait. He is the most highly cultured, civilized man.

And those who surround him must also be cultured, in the simplest sense of the word and also in its most profound aspects. We must not be ignorant of what is happening in the world around us, the great ideas, the great artistic productions of our time. We must acquire the necessary knowledge and keep pace with what is taking place in our own and other countries, with the modern expressions of human life and activity. Many of us are dead in this respect; we are only interested in the classical traditions of the past and have no care for the modern world in which we are living. Undoubtedly the classics were great but they only expressed the thought of their own time. As we are living today we have to understand the expressions of today, even though we may not like them. We have no right to remain in "the congregation of the dead," either in the realm of thought or in the realm of art. Thought and art are the psychological expressions of a given time. The language of the classics is sublime but in many ways it is unsuited to modern life, which does not mean that we should no

longer love or admire it. Life is with us now, as it has ever been, but why should we despise its modern form of expression? Why turn away from the present and regret the past? This is to sever ourselves from the present which alone makes us masters of time and of perfection.

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There is one burning question in the minds of many of us. Have we understood Krishnamurti's teaching or not? Perhaps it is not of such great importance and there is a danger that the fear of not understanding may produce a paralysis of the mind. If every time we formulate a thought or utter a word we ask ourselves if we have the right to speak, not being sure of our understanding, that will bring about paralysis. So we must not let this fear take hold upon us. It is far more important to be full of the dynamic power of life.

Understanding is a word which changes from day to day. What I understand today, I did not understand yesterday; what I do not understand today, I shall understand tomorrow. If we wait for complete understanding we shall always be silent. We all make mistakes, we all have our limitations, but we also make progress and gain some ground. So, the understanding of the moment is not of such great importance. If we live, we shall gain understanding. Therefore the vital question is: Do we live, do we feel? I am not speaking of fleeting emotions—I speak of Life. Are we filled with this power, with this dynamic force which alone matters? The life-force is one and the same for all; we share it with Krishnamurti. In that unity of which he speaks, his dynamic power is passed on to us as a dynamo discharges its electricity to many instruments.

We must possess this life if we would go out to the world—as we must. Then we shall act—not only on the strength of our understanding—but still more by the dynamic power of life with which we have been charged.

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The days in Camp have taught us that we often miss the essential. Our questions, too often vain, mark the degree of our comprehension. For two days we listened to the answers to our foolish questions. Those questions were in reality a mirror in which we were ourselves reflected. We were given the opportunity to judge ourselves, for the questions came from ourselves, and they betrayed us. We doubted, not with the inner doubt which purifies, but with superficial doubt, prompted by curiosity. We asked, "Who are you to speak to us?" We wished to dissect Krishnamurti in order to discover in what part of his being the mystery lies. We doubted his love, saying, "You have no compassion, you have no love, and our sufferings do not move you." And all his answer was, "Go out into the world."

We might despair, but for that unity which he represents. He is the Master without disciples, but where he dwells we all are one.

In that Kingdom there is neither male nor female, neither Master nor disciple, neither parent nor child, for it is the Kingdom of the spirit where no duality exists.

But even this unity is doubted and the doubt expressed. "Why speak of unity when all manifestation is dual, when duality is everywhere seen in the world of forms? You do not care about forms but we live in a world of forms." Because we live in a world of duality, of forms, have we no right to speak of unity, to go beyond forms and master them? Man's greatness consists in this: That being spirit he can regard forms as an inherent part of his unity, he can rise to that level where all barriers disappear. For the one who has experienced that unity, who knows the spirit which is one, this is not a question of metaphysics, but a reality which he lives and manifests. To the man who speaks to us out of such an experience, we say, "It is not true, it is impossible, it cannot be."

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We all know the parable of the wedding feast to which all the friends of the Lord were invited. But these friends were too busily engaged in their own affairs of marriage and labor and justice and money-making, so they refused to come. Then the Lord sent his servants into the highways and hedges and invited the poor and the idle passers-by. Such an invitation to the feast of the spirit is being issued to us now, to all those who have been expecting it for seventeen years. But the time of waiting was long, and meanwhile we undertook all kinds of useful work, and now maybe we are too busy to leave our occupations. In that case others will be invited who are less occupied, and freer because they have fewer possessions. They will say, "There is nothing in the world more important than this invitation"—and how wise they will be!

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What will become of us?

We have learnt many things and many things we bring with us. In spite of our foolishness, of our lack of comprehension, of our doubts, our souls may be greater than we know, our understanding fuller than we think; and the life in us may respond to the call of Life. A deep love may rise from the depth of our being and go out to the Master without disciples, who is all because he is Life.

One day we also shall become Masters, because we also are Life.



India and the World

By Annie Besant, D.L.

N THE midst of a crisis, such as the present, every effort must be made by those who have the inner knowledge to carry through one of the greatest triumphs the world shall ever know. Today is a supreme moment in the history of the world, and those who truly know must work from every part of the world to what is a common end. Whatever you may be doing for the one you must dedicate to all. Try to perceive the Great Plan as a whole, however much you may be concentrated upon a particular part of it. It is all one Plan, and each part is but a part, however much it may seem to be a whole, all by itself.

India is the keynote. India is the center of that great storm which shall usher in a splendid Peace. Wherever else you may be working, remember India, think of Her, know Her to be the true Hope of the Nations of the world. Think truly about India, without the slightest trace of race or creed or color prejudice. Drive these away, and know India as She is, as She is apart from, above, those who happen to be Her sons for awhile. They are not India. They are not the Mother. They are but the children, among Her children. Work for India as opportunity offers.

You hasten the growth of all that is dear to you as you hasten the growth of India. No true Theosophist, and certainly no one who is working for the Inner Government of the world, will be careless of India's welfare, for the sake of the people of India, but far more for the sake of all that India is, the mighty power She is, as the veritable Holy Land of the world. Take away the people of India, and India remains. But help the people to become worthy of India.

We hear talk of apathy in India. But there is an apathy far more dangerous than that of the people generally, and it is the apathy of those who have been appointed to help and guide India. The apathy of those who know, and who have been entrusted with service which demands the most constant alertness, is infinitely more dangerous than the apathy of those who do not really know, even though many of them may think they know. The apathy of those who know destroys. The apathy of the ignorant is but an obstacle in the way.

What answer can you expect to your call for unity, if there be absence of unity among yourselves—among you who know? What answer can you expect to your call of sacrifice among yourselves—among you who know? Will you not try to remember that just for this life at least you might give up living for yourselves, and lavish your all upon the common need, a need which has brought Our Lord

Himself into the world and Others with Him? Indeed you cannot offer better service to yourselves than this, though sometimes it may seem as if you are spending time upon apparently unremunerative activity, which could more profitably be spent upon yourselves individually. The more you lavish upon the common need, the greater is your claim upon the Higher Ones, and They well know how to be lavish towards those who know how to spend of their own substance in the service of others. The more intensely you strive for the Freedom of others, for the Freedom of the world, the sooner will you yourselves be numbered among the Free. You enter your own larger Self as you serve the larger Self in all.

Apathy? Is there apathy in you? Is there apathy in those movements which should lead the way in enthusiasm and delighted absorption in the Great Cause they exist to serve? What comes first with you? Even if the smaller, the individual, must still dominate, shall it not dominate less, shall not the larger loom larger?

Brotherhood among yourselves; true, unclouded Brotherhood, is the need, the imperative need, today. And for this each one of you is individually responsible. You must establish and maintain Brotherhood in your own immediate surroundings, in every movement to which you belong. You must do this, at whatever cost to yourselves. Where you are, there must Brotherhood be. Dissension, quarrel, dispute, misunderstanding—of these must you be rabidly intolerant.

If you are never dismayed, never despairing, never hopeless, never discouraged, success is yours. Challenge yourselves as to your membership of the Theosophical Society, as to your membership of the Order of the Star, as to your membership of the Co-Masonic Movement, as to your membership of any Association or Society which exists to promote Brotherhood. Do you bring disruption or virility? Be utterly frank and true. Is there aught of disruption? Have you not then a share of the responsibility for it? Have you not contributed to it? Have you fought it with all your power? Have you been, above all else, a harmonizing influence, a strong unbreakable link in an otherwise crumbling chain? Have you ever shown a spirit of sweet reasonableness and ever-willing accommodation? Have you always given way, save in matters of vital principle, and even as regards these, have you maintained gently, respectfully, in a spirit of true comradeship?

Change, if there be need for change. Do not hesitate. But maintain Brotherhood within. Brotherhood without depends upon the Brotherhood within. There would be little Brotherhood but for the Great Brotherhood. India and the world shall not know Brotherhood save as there is Brotherhood in movements dedicated to Brotherhood. Unbrotherliness in the heart means disruption in the body. . . .

(The above is part of an Editorial article from *New India*, Madras, India, and its message is of such importance that it is reprinted here.)

A New School

By Lady Emily Lutyens



OME amount of attention has been attracted in the press by a suggestion thrown out in the course of a lecture delivered to the Anglo-Swedish Society, in order to provoke discussion, that it might be possible to establish a school for Aristocracy. The word "aristocracy" has been seized upon and interpreted in its narrowest sense, whereas I was careful to explain that I used "aristocracy" in its rightful sense as meaning "the best." When the best in a nation declines, I think we should all agree that the nation suffers. While the general standard of living and of education is improving today in all countries—which is a matter for rejoicing—it would seem as if "the best" were declining. I maintain that the world has been more enriched by its "best" than by its masses. An educated and intelligent democracy is vitally necessary to national well-being, but we cannot afford to dispense with an "aristocracy." There is a grave danger today that aristocracy is being swamped by mediocrity.

Aristocracy, in the sense of the best, may be divided into physical, emotional, and mental aristocracy.

Physical aristocracy sets a standard of physical culture, refinement, and good manners, which is of value to a nation. It is true that these may become artificial, a veneer, unless behind them lies a deeper culture, but even superficial refinement and courtesy are better than nothing. The existence of an hereditary aristocratic class, maintaining a traditional standard of refinement, fastidiousness, and good manners, is of value, I believe, as setting a standard of culture for the whole community.

India has remained a highly cultured and aristocratic nation throughout the ages because of the continued existence of the Brahmin caste—representing the aristocracy of learning and physical refinement—which has preserved a standard for the whole nation.

The hereditary privileges of such an aristocracy demand corresponding responsibilities, and the term "noblesse oblige" represented this sense of a duty owed to the community. Whenever privilege is claimed without a recognition of duty owed, aristocracy forfeits its right to exist, and sooner or later, is swept away.

Social distinctions, often but the result of wealth and carrying with them no obligations, add nothing to the well-being of a nation. On the contrary they breed vulgarity, snobbery, and class warfare.

Emotional aristocracy, which I would characterize as fine feeling, sensitiveness, tact, and that sympathy which makes one intuitively

aware of the feelings of others, may exist quite apart from physical aristocracy. It is to be found in all classes of the community. Coarseness of emotion is often found among those who are aristocrats by birth, while fine feeling may be found in a slum.

The same applies to the aristocracy of the mind, fully flowering in the genius. It does not in any way depend upon physical aristocracy and indeed is more often found apart from it.

When physical, mental, and emotional aristocracy are combined in one individual, we have the ideal aristocrat, the "best" man.

Is it possible, by paying more attention to the laws of heredity, by selection and by education, to increase the number of the best? I maintain that it is, and for that end I suggested the formation of a "school of Aristocracy."

To accomplish this we must first pay more attention than we are doing at present to the problem of heredity. "You cannot make a silk purse out of a sow's ear," neither can you create the "best" out of the worst elements in a nation. The greatest danger that lies before civilization at the present time, according to many experts, is that the feeble-minded, the physically, mentally, and morally degenerate, are overtaking the best elements in the nation. It is a danger with which we shall sooner or later have to cope.

We should aim at educating public opinion in the science of eugenics, realizing that the future of our race is in our own hands and not dependent on some arbitrary deity. If the best elements in a nation refuse to shoulder their responsibilities, and leave the carrying on of the race to the degenerate, do not let us blame Providence for the result.

Is selection of the best possible or desirable? Much is done today by way of special schools to help those who do not come up to the normal standard of intelligence—why should we not also have special schools for those children who prove themselves to be above the average? If we can select children for what they lack, cannot we equally well select children of special promise?

There are many pioneer schools in existence today which are trying to carry out new ideals in education. These schools aim at educating children in freedom and self-expression, an admirable ideal, but in most of these "ideal" schools there seems to me to be something lacking—and that something is what I call "aristocracy," and I attribute this to the fact that teachers, as a body, are not aristocrats, either from the mental, emotional, or physical standpoints. The standards in education today are being set by the mediocre. This is not to cast a reflection on a body of people deserving of the highest praise for the devoted service they give to the community. It is a system I would condemn rather than a body of over-worked individuals. In medieval times a squire learnt the lessons of chivalry from his Knight; the budding craftsman learnt his craft from a past master in the art. In ancient India—to refer again to that land of aristocratic tradition

—the Brahmin was the teacher, and set the standard of culture for the nation. If we desire a civilization based upon the achievements of the "best" it must be the "best" who set the standard in education.

In most of the ultra-modern schools which I have seen there is a complete lack of the sense of beauty—school buildings are generally horribly bare, ugly, and sordid. Beauty of environment is essential, I believe, for the culture of the finer emotions. In most modern schools arts and crafts are taught, but the result is deplorable and far from beautiful. Inferior carpentry, carving, weaving, set before the children a standard of artistic mediocrity. This is inevitable when the teacher is not himself a master of his craft. The same applies to the teaching of literature. Unless the teacher is himself a lover of books he cannot communicate a love of literature to his pupils. Reading, set for purposes of examination, does not develop the creative, literary faculties of the child.

Then, again, in most of the ideal schools which I have seen, the standard of cleanliness, neatness, refinement, and good manners is very low, because again the standard is set by those who are not themselves very refined or scrupulous with regard to cleanliness, neatness or good manners. Children of sensitive feelings are often naturally fastidious and suffer extremely from the lack of the same fine feelings in those around them. Standards of cleanliness should not only aim at hygiene but at an intense dislike of dirt in every form. Dirt has been described as matter out of place and it is always out of place on human bodies. Children cannot be taught too early to love cleanliness and to take a pride in caring for the physical expression of themselves, which is the body. Neatness and simplicity in dress should also be inculcated. It may be said that this will lead to vanity, but I question it, and anyhow vanity is a better fault than slovenliness. There are still some people who imagine that cleanliness is a luxury, whereas it should be regarded—next to food—as the prime necessity of the body. In every school shower baths in sufficient number should exist to enable every child not only to have a morning bath, but a bath after the afternoon games, before the evening meal.

In the same way many educators affirm that good manners are a purely artificial adjunct to life unless they are the natural outcome of kind feeling and that kind feeling is not to be expected in children, and therefore good manners should not be taught to the very young. I maintain, on the contrary, that good manners should be taught the child from its earliest years, so that the channel is ready formed into which fine feelings can flow as they develop.

To the children in my proposed school I would give the best—by the best—but I would also exact from them the best. I would make the future, and the part they each were to play in building that future, the chief incentive in education. I would encourage ambition, I would

urge them to be heroes, geniuses, artists, saints—in other words, aristocrats. But I would impress upon them the tremendous responsibilities involved in such an attempt. I would point out that the truly cultured man—the aristocrat—has to set his own standard, he has to be a light unto himself, which means that he must be self-disciplined, obeying a standard set by his own highest self, and therefore more exacting than any standard set by an outer authority. As a man training for a race has to submit to a severe physical discipline, so in training for this greater achievement, greater sacrifice, greater discipline, will be demanded than from those who do not set their ambitions so high.

You cannot enjoy both the privileges of aristocracy and those of mediocrity, and so from the beginning I would set before my children the choice between cultivating the best within themselves, relying on themselves, and to that end submitting to a severe discipline self-imposed, or going the easy way of the majority.

To the mythical school of Cheiron, the Centaur, came those who were to be the heroes of Greece, accepting the discipline which would develop the qualities for "the nobler life."

To the Schools of Philosophy came those who sought the highest learning from the masters of wisdom.

Today, where are we to turn for training in noble living, in wisdom, in heroism? Not to the schools which teach the modern gospel of successful competition in the race for wealth.

Nobility and learning are not much valued in the world of today.

Mr. Bernard Shaw has characterized my idea of a School of Aristocracy as "an insult to Eton and Oxford." The aristocracy manufactured in these seats of learning is too limited in its scope to fulfil the ideal I have outlined above. Mr. Appleton, the Trade Union leader, thinks that my scheme would increase class warfare. He has not properly understood it. Class warfare arises when the classes in a community lack understanding of each other's point of view. In my School of Aristocracy the best of every class would be brought to know and understand each other. The aristocrat by physical heredity would bring to the school the value of his hereditary culture and refinement, but he would at the same time learn to honor the achievements of the aristocrats in craftsmanship, in art, in science and mechanics, and all together would learn to become aristocrats in the art of living.

(This article embodies the substance of a lecture recently delivered by Lady Emily Lutyens to the Anglo-Swedish Society in London. The subject has attracted a great deal of attention in the Press, and in response to a widespread demand from those interested in educational reform Lady Emily has elaborated her ideas.)

A Daily Thought

(From Krishnaji's Writings)

March the First:

We all crave affection—I as much as anyone else. If we show a little affection to others, we see at once a real joy on their faces. But it is only a stepping-stone into that Kingdom of Divinity where you are yourself love.

The Pool Of Wisdom, p. 38

March the Second:

As the Teacher is now here, those who are struggling in the stages of acquisition, in the process of elimination, have a greater help in Him than they imagine.

*The Harmonizing Of The Bodies,
The Star Magazine—June, 1928, p. 8*

March the Third:

When once you have Him; and when once He speaks, when once He looks through your eyes, you know what it means when the wind sings through every tree, when every star shines and every human being loves.

The Pool Of Wisdom, p. 34

March the Fourth:

They who bear Him in their hearts have a special opportunity, for He brings them a special gift and they will accept it if they are wise—the gift to ennable, to simplify and purify life, to make it more understandable and harmonious.

*The Harmonizing Of The Bodies,
The Star Magazine—June, 1928, p. 9*

March the Fifth:

Liberation is not withdrawal from the world, but detachment from all things of the world.

*The Harmonizing Of The Bodies,
The Star Magazine—June, 1928, p. 6*

March the Sixth:

Let us all go to those heights where there is perfection, where there is beauty, where there is the sense of oneness, of being really friendly, really affectionate.

The Pool Of Wisdom, p. 34

March the Seventh:

Seized am I
With a burning passion
To free thee
From thy cage,
For I have found the way.

From The Pool Of Wisdom, p. 98

March the Eighth:

The Teacher is for all, He is the world Lover, and He will never be satisfied in giving His knowledge and love to a few. He comes for every one.

The Kingdom Of Happiness, p. 24

March the Ninth:

You should be strengthening your will and guiding your desires so that you can learn to follow that Tyrant Voice. The only way to hear and to follow that Voice, your guide for all time, is through enthusiasm. If you have this enthusiasm, you will find that your Intuition, that Voice which we are eager to hear, will become your Master, the one authority in your lives.

The Kingdom Of Happiness, p. 21

March the Tenth:

You must learn to use your imagination, you must learn to suffer without actually going through all the processes of ordinary suffering.

The Kingdom Of Happiness, p. 22

March the Eleventh:

I do not want anything more in life than to have the capacity to lose the sense of separate self. Because then I am able to forget the "I" and identify myself with the rest of the world.

The Kingdom Of Happiness, p. 23

March the Twelfth:

To me the genius is the person who sees his goal, whose enthusiasm is ever alive, who walks steadily toward that goal, who struggles all the time to keep the Vision undimmed; who is never submerged by the petty things of life.

The Kingdom Of Happiness, p. 23

March the Thirteenth:

In striving to attain that goal you ought to forget the turmoils of the world, you ought to acquire that interest which drives you ever onwards.

The Kingdom Of Happiness, p. 24

March the Fourteenth:

We must live every moment of the day. . . . Your soul, your body, everything, must be alive for temptation of the right kind, so that it gives you delight to serve and to give.

The Kingdom Of Happiness, p. 25

March the Fifteenth:

Wherever you are, whether in schools or on platforms or in ordinary life . . . if you have an ear that is striving to hear the Voice, it does not much matter what you are, to what class, what type, what temperament you belong, or what religion you adore.

The Kingdom Of Happiness, p. 27

March the Sixteenth:

It is much more important than you realize that you should have this craving to see for yourselves, to hear for yourselves, and not be content with what others declare.

The Kingdom Of Happiness, p. 28

March the Seventeenth:

We should forget, as far as we can, our little selves and feel that we are all one. . . . For that is the only way to live—to lose ourselves in worlds of others and yet retain our own Vision.

The Kingdom Of Happiness, p. 28

March the Eighteenth:

In trying to realize Truth, the ultimate Happiness, we should bear in mind that the motive must not be personal satisfaction, nor personal enjoyment, but the desire to serve and to help.

The Kingdom Of Happiness, p. 29

March the Nineteenth:

. . . You can only absorb the Truth and become part of the Truth, if you learn to become impersonal—in the sense that you lose your own self, your own personal point of view, which is small—and identify yourself with eternal Truth.

The Kingdom Of Happiness, p. 29

March the Twentieth:

You should not get rid of personality, but you need not be personal. The more you evolve, the nearer to the Truth you come, the greater your personality will be and the more flowerlike your soul will become; but the further you are from the Truth, the more personal you will be.

The Kingdom Of Happiness, p. 30

March the Twenty-first:

If you want to have Truth with you, you must not stop to worship at little shrines and little truths.

The Kingdom Of Happiness, p. 31

March the Twenty-second:

If you believe in the Teacher of Humanity, you are also beyond all altars, dogmas, and doctrines, and see the Truth through all the screens that hide the Vision.

The Kingdom Of Happiness, p. 31

March the Twenty-third:

I want to impress upon you that that Truth, though abstract, is to me the embodiment of my particular Teacher, the embodiment of my Lover. . . . Each one of us has a temple, but we must create the Image, the Idol, the Beauty around which we can develop our love and devotion; for if we keep the temple empty, as most of us do, we cannot create.

The Kingdom Of Happiness, p. 32

March the Twenty-fourth:

If you place Him who is the embodiment of Love and Truth in your heart, if you create Him there with your own hands, your own mind, your own emotions, that heart, instead of being cold and abstract and far away, becomes real and living and radiant.

The Kingdom Of Happiness, p. 32

March the Twenty-fifth:

You must have this body absolutely clean, beautiful, radiant, so that He who is in your hearts can show Himself through your physical expressions.

The Kingdom Of Happiness, p. 33

March the Twenty-sixth:

Seriousness which is without joy, without delight, is artificial in most cases, and so must be avoided.

The Kingdom Of Happiness, p. 34

March the Twenty-seventh:

When you see Him you must see Him out of joy and not out of seriousness. . . . You can only approach Him when you are really happy. . . . not through the seriousness of religiosity and a gloomy idea of spirituality.

The Kingdom Of Happiness, p. 34

March the Twenty-eighth:

The first thing you must bear in mind is that to possess Him in your hearts you must have a suitable tabernacle, a suitable abode. . . . Without culture and refinement the body becomes crude, ugly, and does not represent, in outward expression, Him whom you have within.

The Kingdom Of Happiness, p. 34

March the Twenty-ninth:

. . . I saw Him, not when I was struggling or trying to get near Him, but when I was natural and there was inside me a bubbling spring of happiness. I saw Him fill the sky, the blades of grass, I saw Him in the whole length of the tree. . . . I saw Him everywhere, I saw Him in myself.

The Kingdom Of Happiness, p. 35

March the Thirtieth:

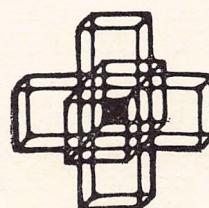
I was He, and He was myself, and that was the Truth for me.

The Kingdom Of Happiness, p. 35

March the Thirty-first:

And when He comes to you, as He so often does come, He will abide with you only if you have the capacity to enshrine Him in the temple of your heart, if you have the wisdom to live with Him, and not lose the fruit of many sorrows and ecstasies.

The Kingdom Of Happiness, p. 37



The Prison-House of Life

By John A. Ingelman



INGULARLY enough, Nature, though abundant with beauty and a sense of freedom, is not the favorite subject of study and contemplation for most of us. Rather do we choose too exclusively to associate with, watch, and perhaps learn from our fellow human beings. This is the result of our artificial civilization. Limited in area, we huddle together and thus are deprived of the necessary time and opportunity for enjoying life in Nature.

Let us consider, then, some of the things we have discovered about human beings, or human nature:

First, we see that every human being may, for all practical purposes, be said to be divided into four parts: First, the physical body; then the desire and emotional nature; then the intellect; and finally, his spiritual nature.

We can all agree that in the humanity of which we form a part and with whom we are closely associated, the desire nature and the intellect hold sway over the physical body and the spiritual nature in unchallenged preponderance.

In primitive man we find that the physical body is first developed; in semi-civilized man the desire nature is dominant; and in the more advanced races of today the intellect is in process of ever-increasing development.

Again, in this study of our own natures and those of our fellow-men, we perceive how closely interwoven are the desire-emotions and the evolving intellect. Our desires and emotions are seen as the soil in which are rooted our thoughts. In other words, our desires activate our intellects, giving them life in which to find expression. The principal function of intellect, at this stage, seems to be that of endeavoring to explain the promptings of that dynamo—the desire-emotions.

Therefore, not until we have to a certain degree disentangled ourselves from our desires can we be considered rational and logical and hence responsible and reliable. This is a simple fact which we often forget in our dealings with people who are emotional.

To illustrate: we all know how often we see a thing intellectually, only at the next instant to have that perception clouded and overruled by some suddenly awakened emotion. Herein for everyone of us lies the importance of the purification of the emotions. It has truly been said that we should have only one emotion—that of Love, with its many overtones of sympathy, compassion, etc.

Krishnaji has repeatedly pointed out to us that unless we have strong but purified emotions we cannot reach Liberation. In the work of the purification and emancipation of our emotions, the intellect is the greatest factor. Of it can well be said that it can become an excellent master or a very dangerous slave.

Since our personalities, as we conceive them, are largely built up on a false sense of values, it is from these that we must liberate ourselves. Truly, a large part of our purely human consciousness is made up of a series of false concepts which we think of as actual things outside of ourselves, whereas they are for the most part merely the reactions of our instinctive selfish feelings for them.

We say "I like this," "I don't like that," "I want this," "I don't want that," and each conscious reaction to any of these questions becomes a brick in a self-erected tower in which each person unconsciously imprisons himself.

Inside the tower the Soul stirs restlessly, making vague efforts to contact the outside world. The desires of the personality force many a gap in the walls, while the budding intellect endeavors to widen these apertures through efforts to understand the vistas widening before it.

The lower portion of the tower, formed by the prisoner's dense primitive emotions, is first affected. The slime of the surrounding earth makes progress slow, as the dawning intellect can, in its beginnings, enlarge the fissures in the walls only with the most laborious effort.

But through the ages the Soul blasts on, his desires the dynamite, the intellect helping by clearing and widening the ever-expanding view thus exposed to the light. And as the Soul grows stronger, the higher levels of his tower are reached, the activity of the intellect now in ever-greater measure aiding in this accomplishment.

Row upon row of windows, all around the tower, are formed, in answer to the cry of the Soul for truth and light. Thus man attains that stage in his evolution where he has at his command the horizontal or two-dimensional view of the world of phenomena. At this stage, there is no depth to his perfection and he is not concerned with whys and wherefores. He endeavors to classify and label all things, accepting at their face value and without question the usual standards as presented to him by public opinion, traditions, customs, creeds, and dogmas. His memory becomes trained and he can repeat with great precision and dexterity the thoughts emanating from other towers round about him, as well as the heritage left behind from towers already crumbled to dust.

Looking around, we find this to be the rule of Souls imprisoned in their self-imposed towers. They act, feel, and think in rather a robot-like manner. Only at a very late stage in their evolution does discrimination begin to awaken and they discover that words are plenti-

ful, thoughts very few. This discovery is presently followed by the recognition that a vast amount of chaos is unavoidable whenever there is a lack of fundamental guiding principles back of efforts, beliefs, and speculations. Then the great truth stands out vividly before him, that until a Soul can create from within he will copy that which is from without. Also that judging before sufficient facts are accumulated tends to destroy or become superficial. Again, choosing before a certain measure of understanding is reached is almost bound to result in an unwise choice.

Gradually, however, the Soul, partly out of weariness and partly because of enlarged capacities to perceive, will suddenly abandon his many horizontal windows and force an opening into the upper portion of his tower.

And now as he looks out and down, he realizes, to his amazement, that he can grasp and synthesize the whole maze of separate bewildering phenomena, and co-ordinate them into some simple fundamental laws, applicable to all manifestation.

Out of sheer delight, sensing the fresh winds of high altitudes and the rapture of beholding the vision from great heights, refreshed, he labors on and on. No longer is his gaze directed toward the horizontal vistas, but instead, uniting his powerful and purified desire for freedom with the blinding light of will, he forces open ever loftier regions of his prison-house.

Window after window will he pierce, brick after brick will he remove from the tower until finally he stands free. For the liberated Soul there is no tower; he realizes that the walls that composed it were illusions of his own making, a structure based on ignorance, fashioned in darkness, cemented by inertia, and sustained by superstitions and beliefs. Sir Edwin Arnold quotes the Lord Buddha as saying:

"Many a House of Life
Hath held me—seeking ever Him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!"

But now
Broken Thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—deliverance to obtain."

The light that he, in ignorance, always considered as coming from without, was in reality coming from within himself, though kindled and drawn out by the outer light.

What you and I have dreamed and perchance in rare moments of ecstasy experienced constitutes the reflection of that indescribable sense of pure delight that must now and ever more prevade the whole

nature of the liberated Soul, his prison-house having been transmuted into an abode of crystal whiteness, wherein is consummated the sublime union of the light within with the light without.

Solved is the great mystery of diversity in unity, of duality in the One.

Omniscience

By Seranus Henry Bowen

 PON the topmost peak of farthest mountain
I stand,
My gaze doth rest upon
The limitless reaches of eternity
Where End is the Beginning—
The Beginning—End;

Where love and hate
Are joined in sweet companionship,
And evil stands revealed
As a disguise
That doth but ill conceal
The indwelling spirit
Ensouled by the breath of the Beloved;
Where war and carnage
Stripped of their illusory forms
Are seen in all their nakedness
As but spent forces
Of finite mind that gave them birth,
And lust hath been transmuted
Into the sweet purity of holy love
For the Divine Spirit,
And where the talons
Of the monster Greed
Are alchemized, and as fairest hands
Are lifted in adoration
Unto the Beloved:

Oh, friend,
Come, let us stand together,
In the unfathomable depths
Of this great height,
Where thou shalt know
That thou art All
And All art thou!

The Power of Suggestion

By Marie Russak Hotchener



NE wonders if people in general realize that they are victims of suggestion, that every experience is a great suggestionizing power either for good or evil. Also, that not only is every outside experience suggesting the consciousness constructively or destructively, but that each action, emotion, and thought is also acting as a powerful suggestion and influencing every moment of one's life.

Further, and most important of all: how many persons know that the great majority of all these suggestions are conserved, fully registered in the three beings, the three elementals of the personality; and that to reeducate and harmonize them and liberate them from the domination of bad habits is what Krishnaji says should be done; that one must observe one's habits (the result of all these suggestions) and through meditation and common-sense suggestion build in the eternal habits of a cultural spirituality?

To accomplish the first corrective steps in this effort towards such a lofty goal, we must first more clearly understand what suggestion really is. In the minds of people in general the words "suggestion" and "autosuggestion" have an immediate and exclusive therapeutic association, so far as their meaning is concerned. It is a mistake thus to limit their signification and scope, and therefore it might be well to define suggestion before proceeding with the consideration of its application.

In the fullest sense, suggestion may be defined as an intent or idea emanating from the mind or consciousness of a thinker. The idea may emanate consciously, premeditatedly, positively; or it may emanate unconsciously, unpremeditatedly, or negatively.

There will always be a result in either case: an effect is certain. The quality of this effect depends upon the inherent nature of the suggestion. More details of this definition and of these facts will be considered in their proper place; also the importance of their use in meditation.

In the light of this definition of suggestion it is clear that even the creation of a universe by a Creator, a Thinker, may be considered a divine suggestion, and the result of that suggestion is the world—all existence as we view it today. The intent, "The Word," emanated from the divine mind, projected as a Plan, and involution and evolution are carrying that mighty suggestion into ever more perfect fulfilment.

If we analyze the inherent nature of that suggestion we find that it is three-fold; and it is well to understand this, because in its nature are to be found the three elements of every thought and of every suggestion emanating from the mind of anyone. Of course every suggestion varies in its degree of power and perfection, being conditioned by the ability of the person.

These three elements of suggestion are **substance** or matter, that which forms a physical vehicle to convey the suggestion; **energy** or life, that which gives it power of movement; and **consciousness** or mind, that which makes it possible for the "plan" within the suggestion to fulfil itself.

These three elements, or aspects of all existence, act as one, though each of them has its particular mode or function; and if we understand this we shall be better prepared to use suggestion intelligently. They are the three instruments we shall employ when we practice it. It must also be kept in mind that the divine suggestion held within those three aspects is constantly working within and without us, ever seeking progressive effect within and without the human body; we may not be aware of it, but it is ever present, ever active.

This divine suggestion has not come to man direct from the Creator. It has been carried down to him by degrees and throughout long stages of involution and evolution, carried on by Hierarchies of Beings more developed than man who have acted as agents, transformers, carrying it from one realm of existence to another, even from the divine source of the suggested Plan down to the outermost and most tangible realm where we ourselves exist.

Each grade of these divine Beings, knowing the Plan of the Creator, has been able to carry out the divine suggestion, keeping it impressed upon all substance, all energy, and all consciousness lying in each grade of existence immediately below its own.

In the earlier stages of human progress man was not sufficiently evolved to recognize the Plan or even to be aware of its existence during the ages it was being impressed upon him (suggested) by the Heirarchy of Supermen—men who are one grade higher than humanity in general; consequently, through Their aid, man was ever evolving greater capacity, becoming more responsive to, affected by, and expressing more and more of the divine suggestion.

Here and there among the number of our present humanity are those who have progressed more rapidly than the rest, advanced so far ahead of the average man, in assimilating the suggestions and expressing perfections, that they are able to understand and, to a great extent, control and express within themselves the divine Plan or purpose. They are, each one, an individual Heirarchy unto himself.

Not only this, but they are enabled to contact the superhuman Beings in the immediate Hierarchy above themselves. They also recognize that from time to time one of these superhuman Beings becomes

incarnated into a race of people less evolved than himself, and then by word of mouth, by precept, by example, he leads people to evolve more rapidly, to unify themselves deliberately and positively with the divine Plan that is constantly being suggested to their inner consciousness.

Such a superhuman Personage or World-Teacher is Krishnamurti. He is ever urging people to think, to understand, to unify themselves with the Life within. Life is activity, energy, and when one becomes unified with that aspect of the divine plan the Truth, the meaning of existence will become plain. Unification with the source of that Life is to be attained from within. Man is told to ponder, to meditate, to seek solitude for inner reflection, that the unification with the Plan and understanding of the Truth may take place more rapidly.

In order, then, to be unified with Truth and to understand it, it is the use of meditation and the power of suggestion that seems to me the first thing to be studied and applied. By doing so the difference between the suggestions of the higher mind, the Ego, in contradistinction to the suggestions of the lower mind or the personality, will soon be discovered.

Through long ages in the evolution of character-formation, certain suggestions that have come from without have caused the functioning of the consciousness (in one's actions, emotions, and thoughts) to become automatic without our consciously directing them. This means that one's habits became independent, dominating, fixed. But as time passed, the gradual introduction of man's own, self-initiated actions, emotions, and ideas perverted the divine Plan or intent to some degree. This means that the habits of man as he is today must needs be observed, studied, and changed in order that he may be freed from their domination. He is at present in the thrall of fixed habits and of outside "authority," and should meditate and suggest himself with other more perfect habits, those nearer to the more perfect expression of culture.

Even the "crutches" of Hierarchies, and other "authorities," meaning outside aids of all kinds (aids that have sustained the soul during the **earlier** stages of growth of the personality), must now be set aside, because man must learn to be his own authority.

This self-reliance is possible because man has now reached a stage where he may, through personal effort, contact more fully the divine Plan which is endeavoring to suggest itself within him, and which stands ready to disclose itself in ever increasing measures, if only the lower, automatic, fixed, limiting habits of mind are deliberately and forcibly reeducated through suggestion.

* * *

One great difficulty that often stands in the way of many persons when they desire to reeducate the personality through meditation and suggestion is that they doubt or do not sufficiently observe the sub-

conscious power of their habits. They do not realize that their habits are the result of past experiences—memories that are buried in the subconscious realms of the personality. If they doubt this they should read of some of the experiments of scientists, men who believe and teach only what they are able to substantiate scientifically.

For example: Dr. Morton Prince, M. D., LL.D., Professor (Emeritus) of Tufts College, and Physician to the Boston City Hospital, makes some convincing statements in his book, "The Unconscious," from which the following are taken:

"A survey of all these facts . . . forces us to ask ourselves the question: To what extent are life's experiences conserved? Indeed it was to meet this question that I have reviewed so large a variety of forgotten experiences which experiment or observation in individual cases has shown to be conserved (and to influence habits). If my aim had been to show simply that an experience, which has been lost beyond all possible voluntary recall, may still be within the power of reproduction when special devices adapted to the purpose are employed, it would not have been necessary to cover such a wide field of inquiry. To meet the wider question it was necessary to go farther afield and examine a large variety of experiences occurring in multiform conditions of mental life.

"After doing this the important principle is forced upon us in strong relief that it matters not in what period of life, or in what state, experiences have occurred, or how long a time has intervened since their occurrence; they may still be conserved. They become dormant, but under favorable conditions they may be awakened and may enter conscious life. We have seen, even by the few examples I have given, that childhood experiences that are supposed to have long been buried in oblivion may be conserved. . . . The inability to recall an experience is no evidence whatever that it is not conserved. Indeed, even when the special methods fail it is still not possible to say that it is not conserved.

"It is undoubtedly true that of the great mass of experiences which have passed out of all voluntary recollection, an almost incredible, even if relatively small, number still lie dormant, and, under favoring conditions, many can be brought within the field of conscious memory. The significance of this fact will become apparent to us later after we have studied the nature of conservation. Still more significant, particularly for abnormal psychology, is the fact we have brought out by our technical methods of investigation; namely, that almost any conserved experience under certain conditions can function as a subconscious memory and become translated into, i. e., produce sensory, motor, and mental automatic phenomena. . . .

"In the survey of life's experiences which we have studied we have, for the most part, considered those which have had objective relation and have been subject to confirmation by collateral testimony. But we should not overlook the fact that among mental experiences are

those of the inner as well as outer life. To the former belong the hopes and aspirations, the regrets, the fears, the doubts, the self-communings and wrestlings with self, the wishes, the loves, the hates, the actions, all that we are not willing to give out to the world, and all that we would forget and would strive not to admit to ourselves. All this inner life belongs to our experience and is subject to the same law of conservation.

"Finally, it should be said that much of what is not ordinarily regarded as memory is made up of conserved experiences. A large part of every mental content is memory, the source of which is forgotten. Just as our vocabulary is memory, though we do not remember how and where it was required, so our judgments, beliefs, and opinions are in large part made up of past experiences which are forgotten but which have left their traces as integral parts of concepts ingrained in our personalities."

★ ★ ★

It is the wisdom of the ancients that explains the details of how one's habits—one's actions, emotions, and thoughts—are conserved in the three elemental creatures, hidden in the subconscious realms of the personality, and only when they are observed, studied, and reeducated through meditation and the powers of suggestion, will they be brought into harmonious relationship with the goal—unity with the divine plan, the Truth, as Krishnaji tells us:

"If you are a thoughtful person you will recognize that in everyone there are three different beings—the mind, the emotions, and the body. And if you will observe you will find that each of these beings has a separate existence of its own, and tries to create and to act independently of the others, thus causing disharmony. Absolute happiness comes from the establishment of harmony between these three."

When these facts are recognized and understood by the "thoughtful person" the powers of the subconscious habits will be revealed. Then follows a definite plan of reeducation through suggestion. This involves studying the factors behind the mind, the emotions, and the actions, and bringing the intelligence of the ego to control and initiate a harmonious interrelated existence. Most persons are so deeply entangled in the meshes of the vagaries of their habits, that they lack even the will or desire to extricate themselves. Even after they begin they become discouraged in the work. They should remember that at first the three beings react in what one might call resentment at having their peace of habits disturbed, and actually fight against it. This shows itself in many ways.

For example: Take the first suggestive measures for the physical body in the phrase "My body shall eat only foods that are pure and healthful." Begin to carry out that suggestion, and note the struggle between it and the natural desires of the elemental being. It has been fed on meats and other stimulating foods for long years. Its desires

respond to those stimulants more readily than to any other foods, and it misses them. It has lived the most enjoyably upon them. So when they are no longer there to sustain the elemental it seems to weaken, and the physical body feels less strong. This frightens some persons, and they return to meat-eating and abandon the suggestion to eat only pure food.

They are wrong in doing so. If they had persisted, and had at the same time substituted a proper dietary regime, in a short time the elemental would have been forced gradually to accept the suggestion and the beneficial result.

The reader will note that the suggestion should be persisted in during the process of changing the diet. This aids the work because the physical elemental has a consciousness peculiar to itself, which has long been suggestionized by the person's thought. The person has long believed that animal flesh was necessary to diet, and the suggestion of this erroneous belief will continue to act in the subconscious realms of the physical elemental till it is eliminated from it by the opposite conviction—a conviction gained by study and a knowledge to the contrary. Many scientists have proved that not only is meat not necessary but that it is deleterious: read their books. Then it will be found advisable to eliminate injuriously stimulating foods and substitute a pure, wholesome diet.

I have purposely dwelt on harmonizing measures and the use of suggestion for the physical body because, in our efforts to harmonize the three beings, it is well to start at the "very beginning," as Krishnaji says it is necessary to do.

Another phase of the training of the physical elemental is for the individual to employ the power of suggestion to control over all the senses. He should direct the consciousness of the elemental to become attentive and to observe what and how it touches things, and also to watch the expression of every other sense in turn.

It is a fascinating study to watch how the hands touch objects: Are their movements deliberate or careless? Do they touch things roughly or with delicacy? Intelligently or thoughtlessly? If a person were blind he would then realize what a delightful source of knowledge and pleasure the sense of touch is. Why should it be necessary to be blind to have this pleasurable experience. Why be a victim of the senses instead of master of them? They become willing servants when subjugated.

If one's attention is first directed to the sense of touch for a few days, he will be surprised at the lack of refinement in that sensory center, and will discover that he has been wholly indifferent to the coarse and careless tactile tendencies of the physical elemental. He will then desire to begin measures of suggestion that will forcibly direct the attention to correcting them.

The other senses of gustation, olfaction, audition, and vision, should be studied, refined, and corrected through attentive measures

and suggestion, in the same manner as the tactile. The others will respond more readily when any one of the senses becomes cultured through reëducative suggestion and practice.

The signs of improvement will be very marked in a short time if a persistent effort is maintained, the great secret of success. Relapses from practice are dangerous, as the elemental recognizes a weak and fluctuating determination, and takes advantage of it in the same manner as a child does of a vacillating parent.

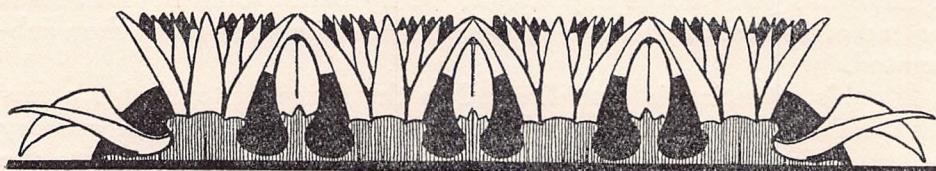
The elemental's reaction to corrective measures in hearing and sight are more difficult to deal with as the experiential contacts of these senses are more closely related to the subtler realms of consciousness.

It takes a great deal of resistance to close the ears to one's favorite subjects of gossip, sensual appeals, questionable stories, coarse sounds of the voice, etc. And the eyes! At first they decline to stop staring, to control flirting and sensual glances, or to cease observing degrading sights of any kind, but if proper control is persisted in they will learn to express the refinement of culture, and search out the Truth in all that is observed. Eyes can become windows to the soul only when they are clear enough for the Beloved to dare to look out through them and suggest what He desires one to observe.

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It may seem to the reader that this is all a very mundane and simple way in which to employ the spiritual powers of suggestion, but it is a known fact that when one aspires to the heights of spiritual culture one must first with the simplest processes in behavioristic phenomena, "at the very beginning." If we cannot control the simplest processes of the elemental of the physical vehicle how can we hope to attain the goal that Krishnaji points out for the emotional and mental vehicles?

In a future article we shall consider the power of suggestion in emotional and mental phenomena, and analyze the states and stages of consciousness in suggestive meditation.



The Divine Self

By Mary Morris Duane



IN THE heart of man is a secret place or temple where dwells in silent meditation his divine Self or Consciousness. In the inner places of the soul—there is the spot where dwells this sleeping, divine embryo, waiting the call to life.

This place is surrounded by layer upon layer of lower selves or consciousnesses, which during earth life protect the Christ Consciousness within from the outer world until the Christ has become a full-grown Son of Divinity, a God-Man rather than a Man-God.

Now in this Consciousness or divine Self dwells all the potentiality of Divinity sleeping, as in a human germ dwell all the powers of the full-grown man. In all religions of the world we find this fact more or less fully stated.

Very dimly sensed in the early stages of man's evolution, this divine Consciousness grows and grows, until finally in the Buddha and the Christ it becomes a light which moves the race to a higher stage of spiritual growth than ever before attained. In them, all men may see the Christ Consciousness made manifest, the divine Self functioning on earth in a human being as it has never functioned before.

The birth of the Christ Consciousness upon this earth comprises the whole future of each man's soul. The statement of the Christ, "Ye must be born again," is a scientific statement of a truth as real as human birth.

It is the eternal Self which the Christ said "must be born again, not of the will of the flesh or of man, but of the Spirit." This is the Self which when born into the Kingdom of Heaven within, becomes a Son of God and an inheritor of His power and life eternal.

All men born into the Christ Consciousness have this latent power, and its de-

velopment is the chief purpose of earth life. More and more of the human race are entering into this Kingdom or Consciousness, until the entire human race shall at last become conscious Sons of God and enter fully into their inheritance.

The life of the divine Self is the only life which has a continuous existence. It cannot die because it is part of the divine Consciousness whose existence never ceases.

Worlds, suns, planets have their day and pass into other forms of Being or matter; but the divine Self in man never dies, being of one substance with the eternal creative Principle of the universe.

Man's body as seen in physical life is as ephemeral as the life of an insect, and shorter than the lives of many trees. In uncounted ages of earth it is as grass which is cut down and withereth.

But this body houses an eternal spark of divine substance which cannot die. The development of this spark into a flaming Son of God is the work of æons.

"What is man that Thou art mindful of him?" Thus sang the great singer of Israel, and mankind has been pondering this question ever since. The answer came from His greatest descendant, the Christ, who said he was a "Son of God." And the world was changed from that day for all and by all who believed in Him.

This change is still in its infancy for the mature Sons are few. Not until the youngest soul in the chain of evolution has attained his majority will the earth be a Heaven for the Sons of God. It is now a cradle for sleeping, new-born souls.

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In the heart the Christ Consciousness is born. Love is his Father, the flesh his cradle, the senses his teachers, the earth his playground. His house is the home of the Spirit and his world the everlasting world of love and peace.

All other worlds are temporary and fleeting, no matter how stable they may appear to the outer eye of the senses. The true world is the world of the Spirit, and it is only visible to the eyes open to the inner vision of the eternal truths of Being.

This is the world seen by the prophets, mystics, and seers of all ages, and the great spiritual leaders of all times. It is the real world and all others are but the garment which covers reality.

At the heart of Conscious Being glows the creative Principle of Life and this is the mystery which men call by many names, in many tongues and lands. The Principle is ever the same; the name does not change the essential Being or Life.

In our western tongues we name it God or Vital Principle. We speak of God, the Father of us all, the Creator, and also of the God or Vital Principle within each human being or consciousness, the Father and the Son.

It is this divine or creative Life which breathes in each son of man and lives on after his mortal body has long been dust and ashes. It cannot die for it is eternal. Whatever growth or changes it may pass

through, it is ever essentially the same divine Life or Principle.

This understanding of the inner man, his Life and Being, is only now beginning to be manifested by the mass of mankind. It has been but dimly sensed by them, though much more clearly seen and understood by the mystics and seers of every age and country—those great souls who have been the keepers of the treasure and have handed it on from age to age.

This age will bring it more fully to the understanding of mankind, partly because men now in the mass are more generally educated, and partly because the scientific study of Consciousness is becoming better defined, and man's inner life is a greater and greater source of interest to mankind as a whole.

Novel and poem, philosophy and science, are more and more concerned with the inner man; and religion, turning from outer forms to inner meanings, points more clearly than ever the way to the true Life of man, the divine within the human.

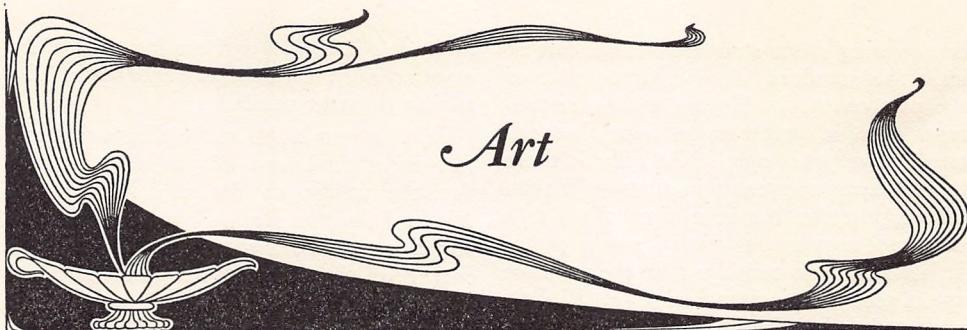
This is the real Man, the Christ Man, the inner Being who dwells in the temple not made with hands.

It is in this secret temple of the heart that the inner voice is heard.

Forbearance

By RALPH W. EMERSON

Hast thou named all the birds without a gun?
 Loved the wood-rose, and left it on its stalk?
 At rich men's tables eaten bread and pulse?
 Unarmed, faced danger with a heart of trust?
 And loved so well a high behavior,
 In man or maid, that thou from speech refrained,
 Nobility more nobly to repay?
 O, be my friend and teach me to be thine!



By Beatrice Wood

"Art is removed from life; it is a waste of time. Money is the only power," remarked a successful business man as he sat in his Spanish home in California.

The lady whom he addressed smilingly replied, "Money has no power at all in itself; it is only a dead medium and it cannot purchase happiness or love. The business man works with money as a medium in the same way the artist works with paint, or marble, or musical notes. The philanthropist is really an artist in the use of money."

She then explained to him that instead of being removed from a world of art and beauty, he was living in the very midst of it. His home was designed by a great architect, his walls covered with pictures by great artists, his furniture chosen by an interior decorator of note, his garden and sunken pools planned by a talented landscape artist; on all sides he was surrounded with the product of art.

There are many people who thus disassociate art and life. Yet art permeates civilization, and the artist is as important as the engineer. For beauty is as great a force in human affairs as electricity or economics. In the future nations will be famous for beauty rather than for wealth.

It is the life of the artist surging through the builder which inspires him to conceive lofty buildings that glisten resplendently in the sunlight, which inspires the engineer to plan bridges noble in line as well as powerful. It is the life of the artist singing through the soul of the peasant which animates him in his craft, inspiring him to produce his charming embroidery in gay colors, his chinaware of

quaint design, his furniture of beautiful pattern. It is the artist guiding the dressmaker that enables her to build enchanting gowns from limp material. Our new factories with their gardens, our public buildings, automobiles, posters, kitchens with their colorful pans, all bear the mark of the artist-consciousness.

A world built without an eye for beauty as well as utility would be a despairing place to live in. Beauty is one of the greatest agencies for good in civilization, and the modern world shows its recognition of this fact by beautifying industry, and maintaining committees on beauty to improve all departments of commercial life. Art is beginning to permeate life. The present day manufacturer is striving to supply wares that are not only serviceable, but also artistically perfect, and he is sparing no expense in requisitioning the leading artists to create beautiful originals suitable for mass production.

We are in an age of speed, of comfort. Once we have caught up with the changes of our fast-moving lives, we will begin to think more objectively of the importance of beauty. The gifts of machinery will become of enormous benefit to man because they will release him to more leisure. Already people are yearning for greater aesthetic perception rather than for mere outer-sense stimulation, as experienced through speed.

More and better books are read than were read a few years ago, magazines are employing the best of writers so that their articles may please the growing discrimination of their readers. The world may

be suffering from standardization, but at least the standard is superior to that of the past century. Homes, stores, restaurants, are in better taste than those of twenty-five years ago. Not only is there more beauty at present in the world than before, but for the first time there is a universal movement toward world peace. It is a fallacy to consider that the machine age is plunging into materialism. Rightly understood, it is leading toward a stronger idealism.

WHAT IS BEAUTY? WHAT IS ART?

There is no one answer to these questions any more than there is one code of morality adaptable to millions of human beings of varying customs and temperament. Man reacts to beauty and art according to his nature. It is impossible to define beauty; its appreciation varies with one's sensitiveness. What would appeal to the cultured man would puzzle the policeman. The grocery clerk would enjoy a picture from last year's calendar, but it would cause the art collector to shudder. Most people respond to realistic art based on photographic detail and are not trained in appreciation of significant and suggestive form.

"That man must be crazy to paint such distorted forms. It is an outrage," has been remarked more than once by an impatient public, gazing on some of the finer works of Matisse, Picasso, and Brancusi! Yet these men are acknowledged masters of modern art by the intelligentsia.

They are revealing beauty in unaccustomed angles. Matisse's reaction to the visible universe is an entirely original one; and Picasso with his extraordinary and individual sense of line is as inventive as Matisse is sensitive. Picasso's *Harlequin Playing a Guitar*, for instance, is painted from *several points of view*, so as to indicate a total mental conception. Brancusi, undoubtedly the greatest of living sculptors, is seeking not only significant form, but the essence of movement. His statue of a bird in flight, over which he spent years of painful research and effort, is not the statue of a bird, but the statue of the movement that the bird makes while flying. Even those who do not understand it are often transported when they gaze

at it, for it awakens them to an abstract emotion such as is experienced when listening to great music.

It is easy to laugh at the things that are not understood, and it is in the tradition for the public to do so. Rembrandt, Michael Angelo, Raphael, who once stood for a new movement, even Giotto, the father of the Renaissance painting, then Turner and Whistler were all laughed at. Laughter also greeted most of the discoveries of science—the steam engine, the automobile, the wireless.

Men of vision have always been in the minority. Rebelling at crystallized forms of expression, they are forever seeking new ones. Artists, being more sensitive than the rest of mankind, are closer to the super-physical world. Our so-called "futurist" artists are trying to paint the fourth dimension; they are not portraying a man's features but his soul. Through color and form they are trying to reveal the vibration which represents the whole man. Without realizing what they are doing they are seeking the mystic chord; and as the clairvoyant knows, this chord is not merely a tone, but a hue. Such a method is in agreement with an age that acknowledges telepathy, survival after death, and scientific discoveries which confirm the existence of etheric and subtler matter.

One has to learn to look at pictures intelligently, the way one has to learn to discriminate in all departments of life. Clive Bell, the distinguished critic, gives thus a beautiful account of Renoir's painting, the color of which has often been compared to the singing quality of Mozart's music:

"It is as though forms had been melted down to their component colors and the pool of irridiscent loveliness thus created, fixed by a touch of the master's magic—lightly frozen over by an enchanting frost. . . . At any rate, what happens to the spectator is that first he perceives a tangle of rather hot and apparently inharmonious tones; gradually he becomes aware of a subtle, astonishing, and unlooked-for harmony; finally from this harmony emerges completely realized and exquisitely related forms."

There are people who, once they under-

stand art, understand nature. A famous actress admitted it was Henri Rousseau who first revealed to her the song in the line of the hills; the pattern playing through intertwining green leaves. The water colors of Marin hold for many the wrestle, the blaze of life that vibrates in stone and steel, wharfs and rivers. "There is always a fight going on," he has said, "where there are living things, but I must be able to control that fight at will with a blessed equilibrium."

A designer of furniture, Paul Bromberg, is only able to create while under the spell of music, then sound becomes form. Speaking of the beautiful lines of a chair, he said, "That I could never draw on paper. I saw it first in music." Only while playing the violin is he able to design beautiful and artistic pieces of furniture—he translates the inspiration of the music into artistic expression in form instead of sound. But to draw his designs on paper first, before hearing them, would be impossible.

Artists are often misunderstood, because they often wear a mask of eccentricity to protect them from the interruptions of an alien world. They must have freedom in order to keep in touch with the archetypes of all beauty. Isolated from the conventionalities of society, they have a criterion of value outside and beyond the physical world. Possessing prodigious capacity for sacrifice, they will go without comfort and friends in order to work. Cezanne painted with all his soul from early morning until late in the afternoon, preoccupied only with conditions for light on the next day. Brancusi struggled unceasingly with heavy stone, until exhausted, he was unable to talk with friends. Indefatigable labor is the history of genius. All true artists are superbly religious; their zeal is that of the mystic.

Most people are unwilling to endure the hours of solitude that the artist must face, for they are afraid of empty hours alone, and the company of their superficial brains dulled by small excitement. Yet it is only in peace, in solitude, that inspiration is born, and that one senses the fire of the spiritual life.

A poet, accused of being a recluse, replied, "Yes, I am, and proud of it, for I

am willing to overstep social conventions, to refuse making silly calls. Life is fluid and I give myself the leisure necessary to dream, to become acquainted with my inner self. Too many people live in a world of mad activity, card parties, movies, dances. And if they hear the voice of God calling, they have not the time to listen because they must rush to a lecture on the Absolute at their club."

Isadora Duncan, who has influenced thousands by her artistry, well knew the value of inner communion. She writes:

"I learned to concentrate all my force and I found that thereafter when I listened to music the rays and vibration of the music streamed to this one font of light within me—there they reflected themselves in spiritual vision, not the brain's mirror, but the soul's, and from this vision I could express them in Dance."

She kept telling her pupils: "Listen to the music with your soul. Now, while listening, do you not feel an inner self awakening deep within you, that it is by its strength that your head is lifted, that your arms are raised, and that you are walking slowly toward the light?"

Everyone can be an artist. If not able to express his innate artistry through architecture, music, sculpture, painting, poetry, or prose, one can at least live with the sensitiveness of the artist, and respond to all expressions of beauty. It is a habit of training the imagination. Anyone who loves the sky, the trees, the softness of nature, is an artist. An artist is always in love with something—a cloud, the flight of a bird, the blue shadows on a child's face. Like the occultist, he shares in that glorious consciousness which manifests in all objects, inanimate as well as animate.

Swami Vivekananda said no one could be truly religious unless he had the faculty for feeling the beauty of art. Art enables one to touch the very spirit of life, to reach the highest consciousness. It transforms ugliness into beauty; its function is to deliver a message to the souls of men, to tell of the substance of creation. It releases divinity, and as it grows evil fades away. Art and religion are basically the same thing.

The secret of art is simple; it is love, and an open mind.

Sex Sanity Through Education

By A. Zuber, M.D.



NA previous article dealing with the subject of sex, we attempted to state the problem as youth sees it and is trying to solve it today, and we suggested some of the possible ways in which we might help. While we are considerably belated, so far as the eighteen-year-olds are concerned, we may be able to have something tangible for the next younger group by the time its members ask for it.

The consensus of opinion, so far as physical plane activities are concerned, lies entirely on the side of education. And since the home has quite generally failed in this education, the school must assume the responsibility. We must say in all fairness to the home that its inability to cope with the situation has been primarily one of ignorance as to how to meet the problem. Unwillingness to do so died some five or ten years ago.

To ascertain how much research is being conducted in this field one need mention but a few of the outstanding organizations. They are the United States Public Health Service and all allied Departments, such as the Bureau of Child Hygiene, Bureau of Venereal Diseases, Bureau of Home Economics; the American Social Hygiene Association; United States Bureau of Education, through its Physical Education and School Hygiene Departments; all State and Community Health Departments conducted under Community Chests and similar agencies; the various Foundations and Mental Hygiene Associations which are to be found throughout the United States, in most European countries, and in some few South American countries.

Nor does it stop there. Every great university is gradually evolving a research department along these lines. Literally *infinite* time and millions of dollars are

being expended that we may discover a working basis for saving our social structure, and through it, our civilization.

This vast machinery is slowly and painstakingly evolving a method of teaching sex ideals to boys and girls of all ages at every level of the social structure.

Some of the fundamental facts arrived at to date are:

1. Instruction should be given at the precise time the child asks for information. Today's child of six should know where baby comes from. The evasion of this very question is usually the entering wedge in the break between parent and child. (From the Minneapolis Woman's Alliance trained social hygiene field workers go from house to house to teach parents and children. They list ten typical questions asked by the five-year-old: Where did I come from? Where did you get me? Is that the kind of boat that brings babies from across the ocean? Where did the cat get her kittens? What is 'born'? Why are mothers ill when babies come? Why do I look like father? Why are the sparrows fighting? Sister isn't like me, is she? Why is he (brother) different from me?)

2. Instruction should be given in the home, with the school supplementing. Since this has not been done, in the majority of cases, the school is assuming the task. And in this connection it may be stated that the admitted crying need at this moment is for teachers qualified to give just this piece of instruction.

This brings us face to face with the Normal Schools and University's problem: Trying to decide just what to teach, and how to develop such methods as will best guide the embryo teacher in her work. This has entailed a vast amount of research, for it was necessary to go into homes, elementary and secondary schools, with questionnaires, that data

might be secured. The assembling of information obtained frequently elicited the fact that the questionnaires were inadequate and much work and effort had to be repeated. When this was accomplished, courses of instruction were formulated, some for use in Teachers' Training Schools, some for parents, others for clubs, social investigators and others. These courses and many allied pamphlets are available to any one wishing such information, by writing to the various Universities, Boards of Health, and so on. And to those interested they will prove most sane and helpful. In 1927 the Woman's Alliance mentioned above visited 3,194 mothers about sex education and gave them pamphlets.

3. Just what facts should be told the child? Here a variety of unexpected problems have come to light and their tentative solutions have caused frequent revision of the technique of teaching. It is now found that: a. Instruction should be individual, or in very small groups, when at all possible, rather than collective. b. It should be quite positive and not negative. That is to say; forceful, direct, to the point, truthful, and with a correct understanding of the entire subject from the biological, social, individual, and mass angles.

4. Instruction in sex makes no great appeal through Biology, although that must be used as a foundation. But it is proving teachable that sex is a "natural and impulsive constructive force for good when used in accordance with Nature's laws," that it is a part of the world's common-place events, that it is not a mysterious something of which little is known or spoken.

5. Instruction seems best given by the lecture or conversational method, rather than through question and answer. This is probably due to a certain innate diffidence or more specifically to a lack of vocabulary with which to formulate questions and answers. Herein arises one of the needs which could be met by the Biology Foundation.

6. Instruction at present seems most acceptable as it finds its way into the teaching of other subjects, rather than as a subject in itself. The discovery of such

a course in the curriculum does not draw students to it at once but it does not long remain unselected. Youth goes where it will acquire the knowledge which it is seeking—if not in the classroom, then elsewhere. It does not object to being taught if teachers can be found who are not lacking in courage.

Such a course was remarkably well patronized in one southern university under the title, "Mothercraft." This course has been developed painstakingly by a devoted teacher, to follow courses in Biology, Social Science, and Hygiene. The course hinged on the care of infants, prenatal care, and related subjects, and through these the problem of sex was unfolded. It was evolved because those who prepared the curriculum for this particular school realized, to quote the words of the Head of the Health Department on the matter, "from personal experience, observation, and close contact with many young girls and young women, and also from extensive data that most girls are grossly ignorant of fundamental facts in sex education, and that this ignorance is rarely complete innocence but rather a partial knowledge mixed with dangerous inaccuracies and innuendoes which are apt to endanger their own physical, mental, and emotional health; to endanger their relationship with boys and men; to endanger the health of children who may be in their care; and to endanger the whole social structure."

7. Instruction should include a discussion of venereal disease, its causes and consequences, its prevalence, its effect on infancy with regard to mortality, handicaps both physical and mental, and so forth. It is interesting to note that knowledge of venereal disease is not necessarily a deterrent to the adventures of youth.

8. Sublimation: We can now with absolute surety teach, "the replacement or deflection of the sex impulse to a non-sexual and socially useful goal," is a positive health measure and in no way detrimental to the individual. The "wild oats" requirement for the young man is obsolete.

9. Instruction along general lines of character-building and appeals to the higher nature are probably the most important step. But it is just here that the

entire range of well-meaning instruction seems to break down. Here is the point where it is most difficult to know just what to do or say, for this is the least tangible contact point. No one seems able to penetrate the wall which separates one individual from another, to plant the seed which shall bear the fruit of continence, single standard morality, clean living, and the type of mating which shall endure.

Miss Kathleen Wooten, who in 1917 started a Health Department in the Georgia Normal and Industrial College at Milledgeville, and who has worked for many years to establish sex education in schools and families, has synthesized her conclusions as follows:

"That a simple, clear-cut, unaffected manner of presenting facts pertaining to sex hygiene will always bring a wholesome reaction among young girls and women; that girls and young women feel the need for and the wish for information on this subject; that the term sex education might be avoided to advantage except when such topics as the training of parents to teach the truths of life to children are discussed; that venereal disease and prostitute problems should be discussed clearly but briefly; that girls and young women become more thoughtful, self-controlled, self-respecting, and efficient members of society when they are given an opportunity to study all of these problems that are so closely related to their own lives; that courses of this type, or at least some training along this line, are more needed in high schools than in colleges; (because it is the little Junior and Senior high school girl who is more tempted in her ignorance and lack of former self-guidance than the older girl and because many high school girls do not go to college. No doubt many tragic mistakes could be prevented if the young girl were adequately protected by knowledge.) That training the mothers of tomorrow along the line of sex education will put sex education back in the home where it belongs; that parents can fit themselves for the task if they will stop playing ostrich

and open their eyes to the need and begin training for their part in the program; that many parents are doing this and that the young people themselves have a franker, more wholesome attitude toward these problems, are the encouraging signs of the day." (Miss Wooten expressed these valuable conclusions in a recent number of the *Journal of Social Hygiene*.)

One wonders just how far the vast amount of time and courageous effort now being expended will turn youth toward sanity in its sex life. After outlining so laborious a task as we have here, we may well ask, Are we accomplishing anything? Are we on the right road? Is there not something we have overlooked? Must we not look elsewhere for the solution of this apparently ever more perplexing problem?

Have we not entirely forgotten Nature and her insistent demands for new vehicles for incarnating egos? Have we not overlooked evolution and the fact that all souls represent different stages of experience? Have we remembered that experience is the great teacher of permanent knowledge? Must we not train the will to do right, and the heart to understand, as well as teach the intellect the facts of the matter? Must we not attack the problem from above downward rather than *vice versa*?

What do you propose, you who are studying, thinking, contacting youth and life, watching the progress of evolution? It is indeed a golden opportunity for some one versed in the Message of the World-Teacher to offer a better solution which shall show youth how to attain the promised Liberation and Happiness through a controlled personality, especially that part of it which relates to the sex emotions.

(Dr. Zuber is a practicing physician of Los Angeles. She has had four years hospital practice, specialized in venereal diseases for fourteen years, was physician to the City Hospital for Delinquent Women for eight years. Her spare (!) hours she devotes to the tuberculous poor.—Ed.)

What Should Ethics Teach?

By Paul Johnson, Ph. D.



RADITION is man's first teacher of morals. "Our fathers did so; it is custom." This for primitive man is the all-sufficient explanation of his conduct. Every child is born into a social group that is his most omnipresent environment. The world of physical nature, of sticks and stones, of mass attraction and falling bodies, is distantly remote to the human mind. It is in the social world that he makes his home, and the pattern of his group folkways, traditions, and *mores* places upon him the stamp of his characteristic life.

There are two ways in which moral tradition operates. The first and most powerful influence upon the human mind is the unconscious operation of social custom. The process of imitation goes on so subtly that the child is doing as his elders do, in hundreds of ways, before he knows it. And throughout his life the average individual is conforming to his social pattern day after day without ever becoming aware that he is conforming. Such ordering of the individual takes right of way and holds unlimited power so long as he remains unconscious of his customary act. Should he fail to conform, however, the conflict of his ways would shake him rudely into consciousness and some choice would then be required. It is to meet just such a possibility that the second method is employed to make tradition effective: conscious teaching. Every group indoctrinates its members with the cherished code of its conscious moral custom. Each generation becomes the moral teacher of the next, and thus is formed an endless human bridge over which passes the moral tradition across the generations. This method also has its power for it brings the weight of antiquity, the set of the *status quo*, and the whole authority of the united social group to bear upon its

command, "This is the way, walk ye therein."

In the handing down of tradition, the question of what to teach is superfluous. Custom-morality will, of course, teach the accepted standards of the group. The only question is, what did our fathers do, what is the custom? As soon as this is answered the content of such moral teaching is determined and there remains but the telling of it and the impressing of it upon the members. In such procedure it matters not that a fellow-member of our group has conscientious objections; so much the worse for his moral certainty. The very act of questioning the group tradition marks him as a moral heretic. His not to reason why, his but to listen, learn, and obey.

This is the history of the greater part of man's moral teaching, and its value is not to be discounted. A moral tradition is the product of the age-long experience of the race, a moral custom is the result of the give and take of living men in practical situations, and is not to be lightly cast down. When the wisdom of the past is crystallized into a proverb, the aims of the group into a motto, or the moral experience of the race into a code, it cannot be carelessly disregarded. The Code of Hammurabi, the Decalogue, the Athenian Citizens' Oath, the Chinese Five Relationships are monuments of moral achievement. They mark values which earnest men held sacred, they represent social standards which just men demanded of each other.

The blind acceptance of a moral tradition is not what we mean by ethics. Ethics is usually defined as the science of right conduct. The business of a science is investigation, and the science of the moral life resolves not to accept blindly but to investigate boldly what is right conduct. Modern science takes its rise from Greek

soil, and the first conception of the basic sciences grew out of that immortal spirit of free investigation. No figure stands out more clearly as the lineal ancestor of ethical science than Socrates, who named himself the "gad-fly of the state." His position that "the unexamined life is not worth living" and his method of persistently questioning everything still represent the viewpoint of this science in its truest sense. Ethics aims to investigate every moral issue, to question every moral tradition, to examine every moral fact, to search out every moral value.

It is evident from this that the science of ethics stands opposed to the unreasoned acceptance of moral tradition. This does not mean that ethics is opposed to every and all moral tradition, but it does mean definite opposition to thoughtless obedience anywhere. Its devotion to value wherever it may be found assures an interest in the best of the past, but its devotion to the value of truth refuses to admit that a tradition is good because it is old or customary. Careless rejection is no better than careless acceptance, for carelessness anywhere is an unethical condition. So ethics is pledged to careful investigation, to open-minded judgment, to the practice of reasonableness in conduct.

In answer to the question, "What should ethics teach?" we might say, first: *It is the business of ethics to doubt intelligently.* Traditional morality has developed a severe prejudice against doubting as the essence of moral failure. To suggest that doubting should be taught would seem even greater folly, for doubting is a falling away, a negative, destructive act against which the whole weight of our teaching must be thrown that the good may not be lost. There is no denying the element of danger in doubting, but there is likewise danger in the smug complacency of never doubting; there is danger in trying to escape a fear by fleeing in haste before it. So ethics determines to face doubts calmly and try to see moral issues clearly.

The trouble with much of our doubting is that it is just as dogmatic and prejudicial as unreasonable belief. Wholesale condemnation is as serious a betrayal of truth as wholesale affirmation. The

aim of ethics is intelligent discrimination between the good and the bad. To doubt intelligently is not a mood of chronic denial. It is a fine art, the art of critical analysis and fair evaluation. It was no accident that in Greece the age of skepticism and the science of ethics grew up together. But whenever this skeptical spirit runs to excesses, ethics and skepticism part company as did Socrates with the Sophists. The free spirit of investigation retains the right to criticize its doubts as well as its dogmas in the interest of a balanced view of life. Ethics teaches us to try all things but it also teaches us to hold fast that which is good.

Intelligent doubting is essential to moral progress. If every generation accepted uncritically the moral traditions of the former generation and passed that tradition on, unchanged, to the next generation, it is easy to see that moral progress would be impossible. Where nothing changes how can there come forth anything better? The crude, ugly morality of the earliest primitive gropings would still be our highest moral standards. It is only by fearlessly criticizing the moral *status quo* that man has shouldered his way to a better moral future. It may make this more concrete to hear the confession of an old head-hunter of Borneo (a savage) as recorded by E. W. Hopkins:

"I was very much attached to my old nurse. The time came when my father told me I must begin to be a man and kill somebody. It was the law that the old women no longer useful should be slain. My father showed me my old nurse; she sat alone. He said I was too young to kill a man, but I should practice on her; he handed me my bow and arrows and told me to shoot her. I did not want to kill her, but he told me I must. I shot one arrow; it did not hit her, but she knew what it meant. She began to weep. I, too, began to cry. My father was angry; he told me to stop crying and aim straight; he said it was wicked not to kill her. She had been like a mother to me, but I did not care. My father said, 'Now you are good; you have acted like a man; you have done right.' "

What was this lad's ethical duty? To

doubt fearlessly and intelligently the moral tradition of his fathers. He obeyed his father instead of his momentary doubt, but other members of primitive tribes at some time must have doubted their traditions effectively, or we should today be acting upon such revolting conceptions of right and good as this. Our remote ancestors may not have had exactly this savage custom, but they undoubtedly had other customs quite as revolting to our moral taste, and taught their children by every authority in their power that such evil customs were good. Perhaps modern warfare is just as revolting, calling upon us to murder helpless women and children because they belong to other, enemy nations. We have only come a little way in moral progress, but the distance we have covered points to the urgent need of yet more fearless and intelligent doubting, that the next generation may move on beyond our moral failure.*

If doubting is truly intelligent, however, it will not rest here, but will press on to the fulfilment of its critical insight. Ethics must teach us to appreciate values. The failure of so much of our conventional and habitual morality is its empty formality. The moral code which is inherited from our fathers is apt to remain the fathers' morality instead of becoming our own. To them a living, glowing experience, fresh from the spring of its youth; to us a second-hand, faded, inert mass of regulations with the form but not the power of righteousness. Each generation must win anew the values it desires, for the moral goods of the past are inherited only by rediscovery. In fact, each individual must be the creator of his values to have them at all, not once but continually, to hold the good that was his.

Bosanquet maintains that the greater part of our moral failures socially and individually result from stupidity. By stupidity he means not ignorance or lack of intellectual cleverness, a "blindness not to facts or truths but to values." It is a kind of indifference that fails in responsiveness or adaptiveness; it is inability to

see. We are cursed by the stupidity of war, of social maladjustment, of injustice, of bad administration of the goods of life because we do not see values clearly. He believes we are not hard enough on stupidity.

It is the aim of ethics to cure just this kind of stupidity, to awaken our careless blindness and teach us to see values. Because all values cannot be crowded into one code, it is the business of ethics to study all codes. The ethical student who is eagerly in quest of values, wherever they may be found, will compass heaven and earth to make, not one proselyte, but one more value, his friend. He will seek by criticism and appreciation to broaden, as Kant says, "the by-path into the highway." The narrowness of moral provincialism which makes men blind to all good beyond their own may be overcome by historical and cultural sympathy with others. So ethics travels historical paths not merely to master dry facts, but to understand and appreciate the values that have appealed to other peoples. So Marcus Aurelius resolved, "Nothing human is alien to me."

This is no doubt what Socrates meant by declaring that knowledge is virtue. It seems clear that no narrow intellectual knowledge of barren facts could have satisfied this practical thinker, but rather that deeper knowledge of comprehension. Understanding is the basis of appreciation and Spinoza had the right order of procedure when in beginning his ethical investigation he said, "I am determined neither to laugh nor to weep over the actions of men but simply to understand them." So in every moral situation ethics will ask, "Why?" In the face of every moral or immoral act ethics will search for sequences of cause and effect, for inner motives and outward consequences. At every moral command ethics will insist upon knowing the reason, that its purpose may be appreciated and its duty self-imposed. To see values clearly is to understand the meaning and significance of human conduct.

But no description of human conduct, even though including a consideration of its causal factors, exhausts a science of value. For value-study is normative,

*Krishnamurti repeatedly emphasizes the importance of doubting intelligently all authority so as to develop one's self-reliance and reasoning powers.—Ed.

which is to say, it is concerned with the what-ought-to-be. Human conduct as it is may well be a moral problem, but that problem has its force and urgency in the light of human conduct as it ought to be. The human values which ethics seeks are not only the goals already reached, else nothing would be left the striving. A value is a value because it is in part, at least, an ideal on beyond us, ever beckoning to outreach present achievements.

Every working code, as Hobhouse points out, is "a compromise between self and society." Legal codes are built around the conception of the ordinary prudent man. Moral codes are adjusted to the limitations of the common man and represent a lowering of the standards of the most advanced members of the group. So conventional morality is a mean somewhere between the highest and the lowest conduct of the group-members. It represents the best that could be done at that time with the human material available. The code is more or less effective in uplifting the conduct of the submerged half, by compelling them to measure up to the standard of average conduct.

But it is easy to observe that if the advanced half of the group were to let down their standards to the level of the average, morality in that group would suffer a serious retardation. Ethics, therefore, takes up the task of holding the standards at the vanguard of the group. In devotion to moral progress ethics calls attention to the ideal, the values not yet realized, and points the way ahead to the better country. Ethics is the guardian of the best that the group has yet discovered and the explorer of the unknown better yet before. Its prophetic voice decries contentment with the gains of the past and urges on to the higher values out of sight.

At this point it may be well to pause and face two difficulties that confront this conception of what ethics should teach: (1) If ethics consists in the appreciation of values, there is the question whether it is a subject that can ever be taught. Appreciation is an art so delicately subjective that it cannot be handed over bodily from teacher to pupil. It is something, as we have said, that each must

himself discover. It may be easy, as Bosanquet suggests, to teach *about* ethics, to talk around the subject, but to teach ethics is another matter. (2) If ethics urges one to seek the values of conflicting codes, to doubt his own tradition and to weigh carefully all sides of every question, will not this defeat the goal of right conduct by indefinitely postponing all conduct? To be caught in the grip of conflict tends toward a deadlock, and teaching to doubt would seem to encourage hesitation. Is "philosopher's paralysis" the best prescription to solve the problem of moral conduct?

The first difficulty is well presented and answered by Richard C. Cabot in his essay on "Ethics and Education." He compares the teaching of ethics to the teaching of music:

"One cannot listen or play or compose for anyone else, but one can direct his attention to something previously unheard, one can share with him one's enthusiasm, which is often contagious, one can help him keep working in the mine from which he is to cut out his own nuggets of beauty. . . . By emphasis, by analysis, by interpretation, one may lead the student to the springs of beauty and though one cannot make him drink, without us he might never have found the water at all."

So his conclusion is that if ethics cannot be taught, no art, literature, history, or science can be taught, except by rote. The teacher in all of these fields may create the situation in which the student may create his own appreciation.

The second difficulty is more serious. If ethics means a retreat from conduct, it betrays its avowed purpose and surrenders its *raison d'être*. Would it not be simpler to tell a student what to do, sanction one line of action with all the force of available authority and let him do it? Undoubtedly it would be simpler and perhaps in the first heat more efficient in getting things done. But are simplicity and momentary efficiency the ends most to be desired? A physician in Providence once pointed out to me the difference between the graduates of class A and class B medical schools. He said: "The graduate of a class B medical school has been

taught one way of treating every disease and he does as he was told for the rest of his life. The graduate of a class A medical school has been shown a number of possible ways of meeting every problem, and left to his own judgment is not only more resourceful, but continues experimenting and growing in knowledge and skill throughout his entire life."

In the same way our conception of teaching ethics would cause momentary hesitation, but would give the individual opportunity to make moral decisions on his own judgment with resourcefulness and growing ability.

Furthermore, ethics in our view, should assume responsibility for the organization of life toward the good. This is not to be a confusion of doubts or a mass of haphazard appreciations; it is to be an organic unity. As science ethics must shape its ideas into a system of knowledge; as science of value, it must arrange its values in order; as science of conduct, it must introduce harmony into all of one's actions. Such an ordering of one's life is the best antidote to paralysis of the will. For the baffled will is bewildered by the maze of conflicting impulses and cross-purposes and what is most needed is a clearing up of the mental tangle. This is exactly what ethics sets about systematically to do, and if it succeeds in clarifying the issues of the moral life, it by so much releases one from helpless inhibitions and points the will to an open path of action toward the uncovered ideal. When a life is organized toward the good, it is prepared expressly for the realization of that good.

In fact, to see values clearly is already to introduce something of order into life.

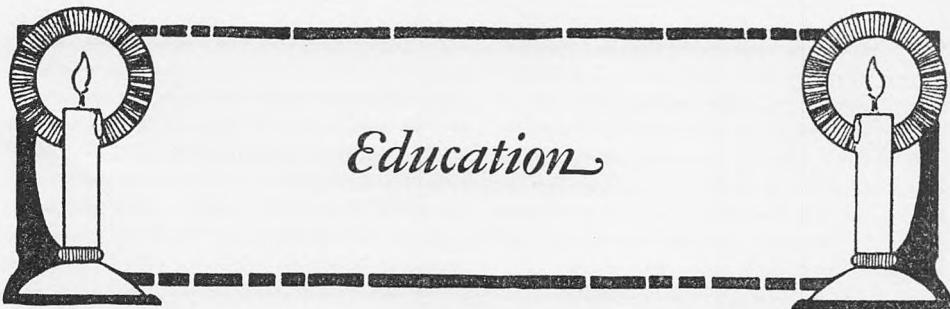
For it is evident that some values are greater than others and, in the mind of the discriminating appreciator, the lesser are subordinated to the greater. So the critical analysis discriminating good from bad leads to the appreciation of value, and the insight to value leads to the organization of life toward the end of goodness. This in turn unifies all conduct around a supreme life purpose.

Where has this search led us? Ethics is not to give a final teaching but to prepare the individual to organize his life toward the good in its largest implications. It may be objected that the good is yet undefined, but our suggestion is that we have here a criterion of the good or the valuable. Whatever fits in with and contributes to the progressive organization of life is good. Hobhouse calls this the principle of harmony and defines the rational good as "a harmonious fulfilment of vital capacity," which is another way of saying, the development of personality. Ethics is the critical and appreciative quest for a human development that will integrate confused or conflicting impulses into orderly and effective good will, personal and social. The kingdom of ethics is the universal community of values desired or achieved by all intelligently devoted persons.

To seek and to save, to select and to share, to order and to fulfill this community of values—in such is the teaching of ethics.

The above profoundly interesting article was sent in by one of THE STAR readers with a request that it be republished. We are glad to comply, and permission was obtained from the author, Mr. Paul Johnson, and the "American Journal of Nursing."





Education

By Julia K. Sommer, M.A.

In order to avoid the criticism of being too impractical, too vague, let me state the goal of education in this fashion: true education should rightly orient a person in life in the world of human beings as well as other forms of life. For each one of us education should direct us into that path in life along which each can best express the urge within him and feel happy in so doing. And our education will not be complete unless it has trained us to express that urge in the best way possible at the level of understanding and capacity each one of us has reached.

EDUCATION—A SELF-CONSCIOUS PROCESS

Stewart Paton has expressed this ideal in the following four essentials of education: "(1) a knowledge of life, (2) a definite impelling interest in some special phase of life, (3) information gained from actual experience of a person's own adjusting capacity and limitations, and (4) the cultivation of the emotional attitudes and habits required for recognizing and facing reality."—(Stewart Paton's "The Essentials of an Education" in *Mental Hygiene* magazine, April, 1920.) He further truly says, "Life is a process of adjustment . . . progress is slow and . . . the person who does not face elementary biological facts squarely soon gets into serious difficulty." Perhaps if education fulfilled its high purpose, as it some day must, progress would not be so slow. It can help us to make our adjustments in life more easily, more happily. We should be able because of our education to adapt ourselves to our environment more perfectly so that we may each express our individual urge from within with greater facility.

This environment in which we find ourselves is not only physical, but emotional

(or moral), and intellectual. It is social, economic, political. Hence the adaptation of a complexly organized human being to this complex environment is no easy problem as all of us at some time or other realize through sorrow and pain. What phase of adaptation shall be stressed by the educator (including the parent) at varying stages of a child's unfolding? Surely all phases are not equally important at all times. A young child's environment in the shelter of its home contrasted with the adolescent's eagerness to break home ties, to get out into the world of work and win his financial independence is an evidence of that fact. So also his early rather rapid biological growth contrasted with his swift intellectual growth in later years. Other proofs of this shifting emphasis upon modes of adjustment might easily be cited. This, then, is one of the chief problems of the educator; to help the child make his adjustments according to his own stage of unfoldment and according to his changing environment.

True education should be nothing short of a self-conscious process of evolution in the human kingdom, however seemingly blind that process may have been in the lower kingdoms. Such self-conscious working with the current of evolution will speed up the progress of the race as a rower increases his speed when he works with the current of a river. It must be so, else education will be futile, a useless repetition of what ordinary evolution will accomplish for us without our help. All true progress in human civilization is an indictment against such a paralyzing conclusion.

True education should rightly orient a person in human society as well as among other living organisms. Much is implied

in that ideal. Its practical realization for the mass of mankind lies still in the future. But it is not impossible; hence it is worth striving for. The person rightly oriented when traveling on foot or otherwise does not go astray. He knows whither he is tending and loses no time in getting there. The person rightly oriented as to his capacity for work, creative or otherwise, will quickly take his rightful place in the economic world of the professions or of manual labor. The person rightly oriented as to his relation to the opposite sex will hardly exploit that sex for his or her own self-gratification. The person rightly oriented toward the animal world could hardly practice the cruelty that prevails today. And so on along the many roads to self-expression. True orientation in life will make for the greatest sum-total of human happiness.

BIOLOGICAL LAWS OF UNFOLDMENT

Returning, then, to the real problem of the educator—the more perfect understanding of the child that he is to orient in life, of the organism he should help to adapt to its peculiar environment—it should be quite evident that if he is to work in harmony with the natural laws of unfoldment of the powers and capacities of a human being, he should be thoroughly conversant with these hidden processes of nature. In a sense he must be a specialist in human biology. Herbert Jennings, speaking as a biologist, says, "There are three main things that he must know: 1.—What is the nature of these organisms? What traits and what capabilities has nature put into them at the beginning? How do they resemble other organisms and how do they differ from them? How do they differ among themselves? 2.—What are the main laws of development and how do they apply to these organisms? 3.—How are they and their development affected by things in the world outside? What conditions, what treatment, are necessary for their full development? Only when he knows these three things can the biologist hope to cultivate his organisms successfully, so as to obtain the finest specimens." (Herbert Jennings' chapter in *Suggestions of Modern Science Concerning Education*.)

In the same chapter Jennings lays down three important general rules of development that must guide the human biologist or educator. These are: "(1) the rule of the gradual and spontaneous development of the powers; (2) the interdependence of the physical and the mental (I would add *emotional*); (3) the rule of attention in physiology and development." A sincere, unbiased, open-minded observer of the results of our public or orthodox private school type of education must become convinced that their educational procedure, especially in the elementary grades, is in direct violation of one or two or all of these rules. We are working either against or across the stream of evolutionary progress.

If we worked with the law of "the gradual and spontaneous development of the powers" latent in children we would lead them more gradually into the acquisition of skill in the use of the "tools of the mind," as John Dewey calls the *Three R's*. Then the learning of those skills would be more spontaneous, less difficult. Our Emmy Lous, "laboriously copying digits" are all too common still. These skills require a fine and minute coördination of mind and muscle. A long slow process of preparation in the elementary grades, covering perhaps twice the number of years that are now given to the acquiring of these skills is much to be preferred. Being but *tools* of the mind, their acquisition should be subordinated to the creative type of work and learning in much the same way that children learn to hammer and saw and plane when making things in the carpentry shop.

The law of "interdependence between the physical and the mental," and the emotional nature is ignored constantly when children are forced to sit still through long periods of study and recitation, through cramming processes, and examinations, or instilled with the fear of low marks, of not passing the examinations, or the punishments of a strict disciplinary system. We subject them, through these methods and usages, not only to "physical blights," using Dr. Jennings' own term, but to emotional blights and repressions, and to mental retardation.

The rule of "attention" in physiology and development is explained by Dr. Jen-

nings as follows: "It means that when the energy of the 'attention' of the organism is thoroughly engaged in one activity, physical or mental, other activities do not prosper. The average physical growth per year during the eight years of elementary school life is slightly greater than per year during the next three years." (Bird T. Baldwin in *The Relation Between Mental and Physical Growth*. If we add to this the fact that organic changes and growth, including the development of the nervous system, is greater during the elementary years than during the high school period, we do much to make school life more attrac-

tive to children, more in harmony with their inner urges, psychological and biological, and more conducive to a saner adolescent development.

More attention paid to athletics and outdoor life, a school environment and methods of teaching that will allow greater bodily freedom for a more perfect physical development, are most desirable reforms for the elementary grades. Such changes will have at least a fair argument that we are over-emphasizing the mental and neglecting the physical during the pre-adolescent years.

The Wind in the Canyon

By JOHN BURTON, Ojai, 1927



Y house stands on the edge of a deep canyon that is the pathway of the winds between the valley and the heights. Each morning the valley airs are drawn up the canyon as the sun's heat lightens them, and, as they sing their songs by the warm rocks where I dream and write, they tell me of the life in the valley—of markets and business, of disputes, of the heartache, of failure, and the happiness and exultation of success. Many voices sing in the song of the wind, and they tell the age-long story of human life and struggle, of prizes won and lost, of change, monotony, and of groping after the light.

And as the songs wing their way through the trees and flowers and rocks, borne upon the wind, all nature listens and learns of things that are and that one day shall be; and the branches of the trees sigh and moan for the agony of a divided world, and the leaves tremble and dance and the flowers flush to greater radiance for the joy and the beauty that grows stronger in men's hearts as the seasons come and go. And the song winds pass my rock and I

hear their echoes as they rush up the canyon to the heights.

And a pause comes at the hour of noon, and the earth dreams in the full, warm embrace of our lord the Sun. The call has ascended to the heights and there is being made ready the answer to that call.

Again a wind is born, far up among the great crags where wisdom abides. Scent-laden and pure it sweeps through nature's open heart down to the valley of men, and the trees wave their leafy arms in gladness, and the rocks in the dry water-bed dream on, and the song of the wind is as the many-tongued chanting of Gods.

And to every man as he breathes the air of evening comes his reward, to each after the fashion of his day's singing. To some in peace and joy, and clearer vision, and the calm sleep of a bright conscience; to some in pain and discontentment, and the fretful uneasiness of a goaded conscience, but to all according to worthiness and love.

Beauty crowns the Law. Seek her as you obey, and all nature rejoices with you. The heights are his who knows the Law and obeys.

Parents, Youth, and Revolt

By Sidney Field



IT HAS been the accepted and unquestioned tradition of the past that young people had no business, under any circumstance, to voice their ideas and feelings about life and its many problems. They had no right to think or feel anything that was not thoroughly censored and approved by their elders. Parents, with that remarkable quality of always knowing what is best, made up their minds, even before the child was born, what it should do, feel, and think during its entire mortal life. According to their ideas of morality, righteousness, goodness and other things, they made two iron-cast molds; one for girls, the other for boys, and woe to him or her who did not perfectly fit in either of these coffins of archetypal perfection.

The elders' favorite rhyme, "children should be seen but not heard," was applied to young people when they most needed and longed for intelligent and sane counsel; but the laws of Nature are exact. Compressed steam must have an escape valve or an explosion occurs, irrespective of the boiler's past record or its maker. Repressed feelings and thoughts are likewise; no outlet—bang!

This explosion among the younger generation has come about with a rather terrifying shock to many of the older people who, in the face of the inevitable, calmed their fears with the thought that it would soon be over. After all, young people are all the same; they get any number of foolish ideas in their heads; but as they grow older these are knocked out of them and they become sensible and respectable again—so they have said, and many of them still say. Nevertheless, facts speak for themselves. This universal revolt of young people against authority is not going to be over soon; and neither is this uprising a mere repetition of a phase of life most young people generally go through.

There is something distinctly unique about the modern revolt of youth. There is a determination of action and independence of thought in the average young person that is most displeasing to their elders. The young want to know life for themselves; experience holds no terrors for them. You may say that this is nothing new, that youth has always loved thrills and freedom. True, but what has youth done before with its love for freedom and adventure? Here and there a few individuals have survived under the tyranny of authority and tradition, but this is the first time in history that the youth of the world has organized itself in vast number with the object of creating a better and friendlier civilization. In Europe and America, and even in the Orient, young people are beginning an onslaught against the respectable gods of the past. They are questioning life and demanding intelligent answers. Mere platitudes and learned and wise-sounding lectures will not do.

Of course, in looking at the whole thing from a more impersonal viewpoint, one cannot fail to see the negative side of this modern revolt; but this side is not, in my opinion, the same side which those who cannot see beyond their noses uphold, often in an exaggerated and unfair way, as sure proof that modern youth is heading straight for the rocks. They point out that young people have thrown morality overboard, that Church and parents no longer have any influence over them, that instead of doing their school work and studying the Bible they are out on wild parties and joy rides, that the Ten Commandments have disappeared to make way for the new commandment, "The sky is the limit."

It is obvious that these charges proceed from the so-called "moralist," and no thinking person would ever take him seriously. The moralist, as I understand the term, is a person who, having merely

existed, yet takes it upon himself to teach us how to live; who, having always imitated, wants to show us what is creative and what is not; who, having never known the difference between the beautiful and the vulgar, will tell us what is moral and what immoral. He is the most useless and pernicious individual in a community, in my opinion.

Those who hold that young people have thrown morality overboard should show what they mean by morality, by *example* and not by mere empty words. I do not think there is a word in the English vocabulary that has been so criminally exploited as "morality." I am beginning to suspect everyone who tries to enlighten me as to its mysterious meaning of being a moralist. As to the Church losing its magnanimous influence on the younger generation—well, that merely shows that young people are beginning to think, that parents' moralist commands are no longer obeyed—that is another sign of intelligence. Wild parties, joy rides, and hip flasks have become the *bete noir* of the timid souls, but of course the beast is not half as black as it is painted.

I can well understand, however, how some of the more timid of the older people feel shocked and frightened at the way their sons and daughters behave. Like a spectator at a play is the average parent. Now angry, now frightened, now happy, now sad, he sits there all absorbed, watching his son or daughter play a leading, or minor role in this unusual comedy-drama, "The Revolt of Modern Youth." Forgetting that young people's bark is much more ferocious than their bite, and that the more they shock their prim and proper parents the greater the satisfaction, the elders soon make up their minds, after watching the opening scene, that the end of the world is not far off. But, of course, the real play goes on "behind the scenes," and this is ever so much more interesting and colorful than what is put on for the benefit of a credulous and timid audience. Back in the "dressing rooms" as it were, the gay make-up comes off, and the colorful costume is thrown away in a corner—no more pretense, no more show, no more bravado and wild antics. All the glamor and sensationalism of reckless youth vanishes like a pretty

bubble, and there is nothing left but a dissatisfied, unhappy, worn-out youngster, wondering what it is all about, disgusted at heart with all this grand show and really searching for something better. This is no imaginary picture.

I am pretty well acquainted with the "back stage" life of a good many young people and I often wonder at the complete blindness of some parents who go through life without ever really knowing anything about the individuals they have brought into the world. If you merely hint at the fact that there may be some things in their children's lives of which they are not aware, it is usually taken to mean a breach of accepted morality, and indignantly comes the reply, "Why Mary would never do that, the idea!" Or, "Of course, George is above such things." As if it mattered at all whether Mary does "that" or whether George is above or below "such things." What *does* matter, however, is that Mary and George are two human beings with the desires, dreams, and ambitions that all healthy and lively young people have, and that because their parents do not care to look for the door that separates the audience from the players inside, there is any amount of unnecessary trouble and misery between them.

Before considering what I think is the negative aspect of this rebellion against parental "don'ts" and ecclesiastical superstitions, I should like to point out briefly what I see happening in religion and social relationships. In the nine years I have lived in Hollywood I have known many young people, and it is my opinion that if they were let alone, ninety-five out of a hundred would never go to a church. A good many of them *do* go to church, though, but generally in order to avoid a family conflict. There are other reasons, too, for attending church. It is the proper place to exhibit one's new clothes, and the rendezvous *par excellence* for young lovers who bargain with respectability. It is also the most convenient place to fix up the "dates" for the coming week, and ideal for sharing the community gossip.

Since threats of damnation, eternal fire, and other such fearful measures, provoke laughter instead of fear in this twentieth

century, religion, or rather the "elders" have resorted to dances, games, moving pictures, and so-called socials of every sort as a means of tempting restless, adventure-loving, skeptical youth within the dead, cold, and dark walls of their stuffy churches.

By way of experiment I once attended one of these "socials," and I cannot possibly conceive of anything more appalling—dull, more common, and incredibly mediocre than these affairs that are devised in order to sell religion to the younger generation. The good-intentioned but misguided seniors strain their brains and inventive faculties trying to fix up attractive and sweet-tasting bait for the stray and godless youngsters, while they, playing up their piety in effective and convincing manner, laugh heartily at the expensive and elaborate show put on for their benefit. It is really comical, and it is also pathetic. Strange that these ambitious people who seem to be so concerned about the character and morals of the younger generation have never tried to cultivate in them a love of the beautiful. Instead they stick to the very un-Christian idea of *making* them "good."

In social relationships and matters of sex the younger generation has shown again their genuine desire to know life for themselves and not through the prejudiced, old-fashioned beliefs of their elders. It is true that in their wanderings in unknown lands many young people have become entangled in all sorts of complications, but the pity is that in this particular field of experience few parents have anything to teach to their children. The only alternative, then, is to find out for themselves—which they have done, and are doing—with the result that the huge mountain of prudishness, taboos, and smut that has covered the entire subject of sex for centuries is beginning to crumble. There is a growing desire among young people to create a more wholesome and intelligent society out of the present confusion.

I know of several groups of young people, both boys and girls, who hold regular weekly meetings at the home of some older sympathizer, often secretly in the attic or basement, and there discuss with unusual frankness and honesty prob-

lems of vital interest which are in young person's minds, but mostly repressed. Socialism, communism, and other aspects of the political life are thrashed out at these secret meetings. Religion, atheism, prohibition, falling-in-love, companionate marriage, birth control, are also prominent features on the evening's program.

So much for the positive, or constructive side of the youthful upheaval. The negative and unproductive side of the whole thing is, in my opinion, its standardization. In all departments of life, standardization seems to be the keynote. It is in the schools, however, that this epidemic of standardization is reaping its heaviest toll of victims. Originality has very little place in the modern educational system; in fact, the system seems to have been developed for the special purpose of stamping out originality. From kindergarten to university students are spoon-fed on text-books and a variety of traditions and superstitions. Only those in whom the spirit of creative revolt is genuine and intense manage to come out un-hurt from the present system of education. It is this standardization of thought, feeling, and action which is the negative side of the revolt of youth, and the greatest enemy young people have to deal with. If standardization prevails all their genuine and courageous efforts to create a new order of things become but as fantastic imaginings of the most impractical day-dreamer.

When Bill fills himself up with boot-leg gin just because Tom and Dick and Harry do, and when Anne decides that she must "spoon" because "all the girls are doing it," then the revolt of youth degenerates into the mediocrity of youth; the gallant Lancelot becomes the bourgeois; he obeys because he has not the nerve to disobey, imitates because he has not the capacity to create, agrees because he has not the intelligence to disagree; he is a weakling inside, outside he is generally a bully. The bourgeois element is the "nigger in the woodpile" of modern youth, and this colored gentleman is getting husky, too.

It has not been my intention at all to paint a picture of a poor, abused youth with his parents beside him, club in hand; or of modern youth leading the way to

the ideal Utopia. I have merely wanted to give my impression in general terms —one has to deal very carefully with something that is changing continually—of the state of things Judge Lindsey so frankly and clearly describes in his *Revolt of Modern Youth*.

After all, youth cannot be a matter of

the age of the body, but rather a state of mind. I know some young people who are old and ossified beyond hope, and some old people who are ever young. It is unfortunate that there are not more of these people whose long years have given them added youth, for young people need and long for such friends.

The Direct Versus the Winding Path

By A. B. True



RISHNAJI has insisted on many occasions that the Path directly up the mountain-side is better to climb than the one zig-zagging round and round by easy stages, but we less-advanced humans have ever supposed that the ascent of any mountain by gentle lifts was far the wiser and easier, and have applied the same reasoning to that spiritual Path to which he constantly alludes.

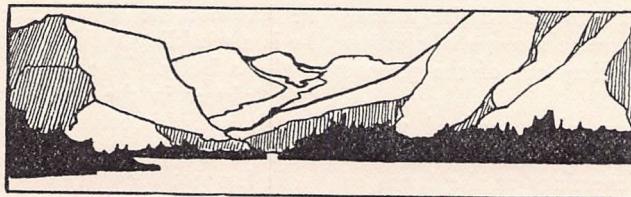
It is a very definite law of mathematics that the force expended is exactly the same by either route; that being the case, what can this new assertion mean?

Let us for the moment place the Goal, the Beloved, the Lord Christ, Liberation, God, or whatever one wishes, on the mountain-top. Then let us think of the constant raying down of powerful lines of force or blessing on all sides from this fulfilment of Life, or the Goal, at the top. It is as though a mighty beacon were shedding its rays on all sides, to guide us as we ascend.

We who are seeking Liberation, the Beloved, the Light on the mountain-top, have started upward. We are caught in these rays from its heights. Our understanding and very willingness to ascend has put us directly in line with these rays, and they draw us ever unerringly upward—not by a circuitous path but straight up the mountain-side. In fact, winding round and round would actually compel us to leave the rays, to thwart their magnetic power, and we would lose entirely their steady, helpful, persistent, upward pull.

So let us learn now, that going by diverse paths is not the thing; flying from path to path is not the way; going round and round is losing much; (refusing the issue entirely is not possible once we have glimpsed the summit) but going straight upward is the ideal. It is the easier way because it is the one way in which the greatest help can be given us.

It is *The Way*.



A Great Man

By Cora H. Williams



URING the month of February just ended, if at no other period of the year, the minds and emotions of the men, women, and children of this, our country, dwelt thoughtfully or carelessly, according to the ability and temperament of each, upon the life and work of one of the greatest souls which ever found itself cabined within the body.

Not stopping to discuss what it is which constitutes greatness, we might note that some hold that it can only consist in the accomplishing of big projects, or in the exercising of very special talent or genius; others believe that it is an inner condition of serenity, poise, strength, wisdom, vision. This man of whom I speak, time has proven great under both definitions.

You, American citizen, know well his name, which has now been uttered with love and pride for sixty years—Abraham Lincoln. Abraham Lincoln, the idealist, the humorist, the writer of magnificent literature, author of the "Emancipation Proclamation," lover of the "common people," friend and protector of the suffering and the weak.

We say that he was great. How, where, through what process had he come to that estate? I tell you, he had attained to a stage of self-unfoldment, through the process of evolution, at which the God within recognized, not dimly, but clearly, the God without. Where and what is the God without? It is the spark of Divinity which glows within each breast other than one's own; and so it was by virtue of the inner-burning light, the God within, that he felt, that he knew, the supreme rectitude of his position when he demanded

for all men, irrespective of education, creed, race, or color, the justice and the respect which man who is divine must render unto his brother man who is divine. Hear his clarion words, while higher and higher the waters of despair and woe rose about his feet and the bitter winds of contumely beat 'round his head: "I know that I am right, because I know that Liberty is right."

Walt Whitman wrote of him as Captain, Leader, Father. Addressing him in one of the most affecting and beautiful memorials that was ever written, he pictures this great soul bringing the Ship of State safely into harbor:

"Oh Captain, my Captain, our fearful trip is done—
The ship has weathered every rack, the
prize she sought is won
But oh, heart, heart, heart, oh, the bleeding drops of red
Where on the deck my Captain lies, fallen
cold and dead!"

And he calls on this noble one, who has borne the scorn and misunderstanding of little men, to rise up and hear the bugle trill, the bells ring, the people acclaim, to view the "bouquets and ribboned wreaths," pleading:

"Here Captain, dear Father, this arm
beneath your head—
It is some dream that on the deck
You've fallen cold and dead."

To lesser men it is, "Honor to whom honor is due;" but to Abraham Lincoln, for his glorious work of preserving a Union, for his life of noble simplicity and dignity, let it be, "Reverence to whom reverence is due."



The Editor's Telescope

M. R. H.

KRISNAJI IN INDIA

From a recent number of *Adyar Notes and News* we learn that a school for Star workers in India was held for two weeks in Benares. Krishnaji addressed altogether twelve meetings:

"Despite the fact that the delegates represented different Provinces in India, Burma and Ceylon, speaking different languages and belonging to various creeds, it was very interesting to observe the harmonious way they lived together during the fortnight the Winter School lasted. Outside meeting hours they formed themselves into groups and discussed the several points raised by Krishnaji in his talks and compared their notes with regard to their understanding of Krishnaji's exposition of his point of view. In the afternoons between 2 and 3 p.m. all the members who came to the winter gathering participated in the discussion, at which either Mr. Rama Rao or Mr. Prasad or Mrs. Padmabai Sanjiva Rao were present to clear some of the difficulties the members had in their understanding of Krishnaji. They discussed all sorts of things pertaining to sex, marriage, the understanding of the goal, the fixing of the goal, and so on. All these discussions took a concrete shape in the form of 'impressions' written out by some of the members, these summaries not exceeding 50 words were read out on the 24th, at a meeting held in the T.S. Hall at which Mr. Yadunandan Prasad presided. It was decided to publish some of them in the 'Star,' which in future is to be called 'Ananda.'

"Excursions were arranged to visit the Hindu University, Sarnath, the Star Land at Rajghat and one or two other places. In the evenings there were games like tennis, volley ball, tug-of-war, etc. Variety entertainments with music by amateurs and professionals were also given in the evenings and very much enjoyed. Mr. Birur of Benares, one of the best Tabala players in the whole of India, gave an exhibition of his art one day.

On the whole, the Winter School has been a complete success.

"A big scheme is in preparation, the sponsor being Krishnaji, to establish a cultural centre on the banks of the Ganga. It is the aim of the promoters of this venture to train boys and girls to the highest culture and with this end in view a large piece of land, about 400 acres, bordering on the two rivers of Barna and Ganges has been acquired. But a large sum is needed to make this scheme 'un fait accompli.' As soon as some of the members of the School heard of this proposal they immediately notified Krishnaji of their willingness to secure amounts to the extent of Rs. 15,000."

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KRISNAJI AT BENARES

From the same source we learn of Krishnaji at the fifty-third Convention of the T.S. There were the usual meetings amid great enthusiasm. There were seven hundred delegates.

"The 28th being Star Day, all the items of the programme related to Star activities. In the morning there was a public meeting at 9 a. m. at which Mr. N. S. Rama Rao, National Organiser, spoke for half an hour and later Krishnaji who, though not yet strong, came to the meeting in order that delegates who came to the Convention might not be disappointed through not seeing or hearing him. He answered a few questions put to him in his own inimitable way. He not only answered the questions to the satisfaction of the audience but gave a merited rebuff to one or two interrupters who wanted to show cleverness in interrogating him.

"On the evening of the 28th a Camp Fire was held in connection with the Star Day. Punctually at 5 p.m. the fire was lighted. Krishnaji could not be present on the occasion as he felt somewhat weary after his morning's talk. Messrs. B. Sanjiva Rao, Jamnadas Dwarkadas and N. S. Rama Rao gave short talks

dealing with their impressions of Krishnaji.

"Mr. Sanjiva Rao observed that like the century plant which put forth a flower once in a century, so life produced in the course of thousands of years the perfect flower of humanity. They did not know the mystery of the production of such a flower. All that one could do was to enjoy the beauty of it and be happy. His task that evening was to describe to them something which was indescribable. If they looked at Krishnaji and compared him with all the other great men and women whom they had had the privilege of contacting, there was one striking quality which distinguished him from all others. But they had a personality among them who loved to identify himself with the average man. He says: 'I am the average man.' That, it seemed to Mr. Sanjiva Rao, was one of the greatest achievements of their Teacher. In all the answers that he gave to questions they would find that the answers came from the depths of realization and not merely from the cleverness of the brain. His realization of oneness with humanity was profound. To him all life is one. All expressions of life equally thrill him because he is in love with life and not with the form through which that life expresses itself. . . .

"Krishnaji in his address on the 29th answered a few questions, and asked the following questions of the Theosophists and Star Members: 'In what way do we as Theosophists, as idealists, stand out apart from the darkness of the land? In what way are we dispelling darkness which is thoughtlessness wherever we are? In what manner are we bringing about a different attitude of mind in life? If you look at yourselves you will find that you have been very little changed though you may profess to be Theosophists or Star members. You are carrying on in the same old way. You do not want to break way from all the old sets of ideas, from all old thoughtlessness, callousness to discover for yourselves a new standard of life. In what way are you different from the rest of the world?'"

* * *

CASTLE EERDE

We are all so interested in the development and welfare of Eerde that I feel sure our readers will be much pleased to know what Mr. V. C. Patwardhan, of Ommen, said recently about its development. He made the address at Adyar, India, and it was published in *Adyar Notes and News*.

"In the early days of Eerde coming into being as a Star Center, Krishnaji

gave clear expression of his ideas of what he would like the place to become in the years ahead. After the Star Camp was over, in 1926, he gave a few informal talks to the small group of people who were going to remain at the Castle during the next year. He hoped that in a very short time it might be possible to develop Eerde into a magnificent place, with up-to-date and well-appointed offices, and accommodations for residents. But, he added, that he hoped it would not ever become merely a kind of "glorified office"—a very significant warning in the light of the many developments that have since taken place at Eerde.

"That summer of 1926 marked the beginning of a rapid and steady growth that has already transformed this world Headquarters of the Star almost beyond recognition. The first thing to be done was in some way to pay off the somewhat heavy existing indebtedness on the Estate. This was successfully accomplished by the quick and generous response to an appeal to raise the necessary sum by donations. In fact the response exceeded the actual requirements of the debt and made possible the building of additional residential quarters. Before the following spring these were completed, and the south wing adjoining the Castle, which for generations past had been used as stables and cow-sheds, was converted into twenty living rooms, on two floors, as well as bathrooms, shower baths, and lavatories. Each living room is simply and artistically furnished and is equipped with running hot and cold water and central heating.

"The basement of the Castle has been practically completely rebuilt and now contains, in addition to the kitchen, the various offices of the Star Publishing Trust and of the chief organizer. They contain the most up-to-date equipment of a modern office, and they have their windows opening on to the inner moat of the Castle and overlooking the green open fields beyond. It is indeed a joy to work in those offices. Electricity has now been installed throughout the Castle and the wing. These many changes in the formal aspect of the place have ensured for the residents a life of physical well-being, comfort and cleanliness; and they are due to the initiative and effort of the chief organizer, Mr. D. Rajagopal.

"Now as to the creative or the life aspect which Krishnaji would like to see develop at Eerde, side by side with the other. Eerde has the unique privilege of the actual presence of Krishnaji for almost three months in the year. It is also a place where the annual summer gatherings are held. For the most part, different people are invited each year to these gatherings, and many of them are men

and women of note, and are therefore in some way or other able to leave valuable contributions of thought to the others, and incidentally to the more or less permanent element residing at the Castle after the summer gathering is over. This is apart from the main contribution consisting of the actual talks given by Krishnaji each morning and the personal contact established with him during the summer and whenever he passes through Eerde on his way to and from India and the U.S.A. What is gained in these ways can hardly fail to leave its impress and therefore to be reflected in the life of the place. How far that life is being thus expressed must depend, of course, on the understanding and acceptance of the truth by those to whom it is presented. Further the point can be judged only by those visiting the place from time to time, and in any case it is perhaps too early yet to judge. But there is no doubt that Eerde at the present time has some of these unique advantages to which I have referred above, which no other place possesses, and much may be expected of it in time along the lines indicated for it by Krishnaji.

"For about a week before Krishnaji left Europe for India in October last, the residents at Eerde had a time which will not be easily forgotten by them. Krishnaji was at Eerde and mixed so freely with them at meals and other times that he was like a member of the household. Each evening after dinner we met in the drawing-room round the fire, and after a short space given to general conversation or to music on the panatropo—the gift of an American friend to Krishnaji—Krishnaji addressed a few words and started a discussion on some topic of vital interest. The lights were switched off and in the warm glow of the fire, every one felt at ease; and free from any shyness or reserve, every one took part in these thoroughly candid and informal discussions. One evening it was about respect and reverence in general, and about considerateness for the feelings of others and the limits of respect to their religious and other susceptibilities. Another evening we talked about which is greater—the importance of an organization or the value of the individual. But I think the most interesting and useful evening was the one on which Krishnaji spoke to the residents about the importance of three items in the regulating of life—engaging in office and other duties, but allowing enough time for quiet contemplation; keeping intellectually awake and alert by reading and study; and taking exercise and doing some sort of manual work out of doors regularly. This was a kind of parting message from him and emphasized the importance of the harmonizing

of the three bodies, the mind, the emotions and the physical body, about which he had talked at some length during the previous summer.

"It is interesting that Krishnaji expressed his view strongly once again about the importance of so ordering one's day as to leave sufficient leisure for meditation and quiet contemplation. There seems to be some misunderstanding in the minds of some on this point. There are those who think, quite mistakenly, that Krishnaji does not regard meditation as of any great importance. And there are those who, likewise mistakenly, think that the emphasis which Krishnaji lays on the importance of quiet contemplation and meditation is due to an Oriental temperament and outlook on life. Those of this latter way of thinking often make the further error of thinking that his advice has very little application to one, like themselves perhaps, who has a practical temperament that associates itself mainly with some form of physical activity, whether it is that of typewriting and stenography or of organizing work on any scale. Those who take such a view are often apt to place an undue and exaggerated value on outer activity, and disregard, because they fail to see, the need of allowing any moments for communion with oneself.

"To me such a position seems to be due to a misconception of Krishnaji's point of view. Contemplation and meditation are essential for the establishing of one's goal or purpose in life, or if that has been done, in keeping the vision of it undimmed and constantly before one, even while one is engaged in outer activity, however great or small. It is this inward contemplation which should supply the stimulus for acquiring perfection in all outward and visible activity of one's choice, thus developing what Krishnaji calls individual uniqueness—a phrase that has been somewhat cheapened by inappropriate usage, but which can never lose its real beauty and excellence. The value of contemplation in the life of the individual does not depend on temperament, Eastern or Western. It has application to both. The question of temperament does not come in at all, except perhaps in the quantitative sense, in determining for oneself the time and effort that one can usefully give to it. The warning given by Krishnaji to the residents of Eerde has a very close bearing on the understanding of this subject."

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THE PADLOCK SOCIETY

The Padlock Society, founded in England by Dr. Armstrong Smith, of Maryland, Letchworth Herts., represents a corporate effort to stop thoughtless, idle,

and sometimes malicious chattering. The association has no dues and no requirements except: get a padlock and unlock it; take the pledge in the presence of three witnesses, and send name and address to the secretary. Each New Year's Day one is to repeat the pledge as before in these words:

"I promise to try my utmost never to say an unkind thing about any one, whether true or untrue."

This movement starting in June, 1922, now has thousands of members in at least 15 different countries. Incalculable good in conservation of time, energy, hurt feelings, scarred reputations and mutilated friendships will doubtless be achieved by this organization serving as it will as a constant reminder not only to its members but to all who hear of it. If we must have new organizations let us have them of this type which aim at something fundamental and individual in the way of reform. To remake a world a man must first remake himself and this league is in a fair way to enable many of us to remake ourselves on a kinder, more thinking pattern.—The Review.

★ ★ ★

WRITTEN IN A HOSPITAL

God hath not promised,
That skies shall be blue;
Or paths strewn with roses.
All our lives through.

He hath not promised
The sun and no rain,
Joy with no sorrow,
Peace and no pain.

God hath but promised
His strength day by day,
Grace for all trials,
Light all the way.

Rest after labor,
Help from above;
Unfailing sympathy,
Undying love.
—Koch Hospital Joy Messenger.

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THE AMERICAN MIND

Count Hermann Keyserling has a great admiration for certain phases of what he calls "American Minds." In *The Examiner*, Los Angeles, he expressed himself fully and interestingly on this point. The following are a few of his pertinent conclusions:

"No nation gives the impression of sounder intelligence than the American nation, wherever social or economical issues are concerned—all the more so, as

her sons and daughters are both by nature and education good psychologists.

"The American mind is not thought but intuition. Indeed, human beings can be judged as living wholes only intuitively. Intuition alone, not reflection, can foresee the future; lack of time also renders reflection futile for practical purposes. And this leads to the remarkable result that the average American thinks, if he does so, in headlines.

"Indeed, the technique of headlining, so extraordinarily developed in the American newspaper business, seems to me not a particular phenomenon, but an expression among others of the general fact that the American mind works with a kind of mental shorthand. . . .

"My respect before American educationalism sometimes reaches the degree of horror. More than once I thought it safe to state, while in this country, that personally I am not an educated man. But then, in order to dispose of a feeling of dismay that I felt growing, I usually added: What little education I have I owe partly to the United States.

"Sixteen years ago I was traveling through the desert of Arizona. One day, in the smoking room, the conductor took his seat next to me and asked me: 'What country are you from?' 'Russia,' was my answer. He said: 'Oh, poor, uneducated people?' (Headline). 'Yes, sir.' He went on, adding another headline to the first: 'Of course, you cannot read and write?' 'No, sir.' 'Well,' said he, 'I have some little time; I may give you a bit of teaching.' And so he did."

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THE DEAF MUTE HEARS

At Canton, Ohio, an electrical device, a sort of radio, was established that permitted the deaf mute to hear and enabled him to learn to speak:

"An invention embodying the principle of radio broadcasting and reception brought joy to the hearts of twenty deaf mutes at the Henry S. Martin School when, for the first time in their lives, they heard the sound of their own voices and their teacher's as well.

The device was installed in a school room. The equipment included a broadcasting unit and each student's desk was outfitted with ear phones.

Until today the youngsters had been unable to pronounce even the simplest words. For the first half hour after the device was installed they practiced talking. All of them soon were able to make themselves understood and to understand the teachers."—Times.



The Ojai Camp

1929

"The most important work that lies before the members of the Star in America is the building up of the Camp.

Among the shadows of many trees, and among high mountains and blue skies, they will perceive the reality for themselves; and once having felt the thrill of Truth, they will be able to live according to that Truth.

The people who come to the Camp will be helped greatly; and they will there, if they are wise, drink of the fountain of Truth, and go away with a certainty which shall help them to break their fetters."

—J. Krishnamurti.

★ ★ ★

The Ojai Camp Management cordially invites you to attend the second International Congress of the Order of the Star which will be held at Ojai, Calif., U. S. A., May 27th to June 3rd, 1929.

CAMP FEES:

The fee set for 1929 is \$45.00 per person. Young people under 15 years of age, \$25.00. Where there is more than one child in the family the rate will be \$25.00 for the first child and \$15.00 for each additional one. Members who respond will help greatly if they are able to pay the Camp fee in full now, or to send at least one-third with their registrations.

REGISTRATIONS:

Prompt registrations will be of direct benefit to all. The arduous work of the Camp Management is greatly lightened if it knows at once the number of people for whom preparations must be made. On the other hand the most desirable tent locations will naturally be assigned to those who register promptly. Those who wish to be taken care of during the last thirty (30) days or so prior to the Camp, will of course be cheerfully satisfied with such accommodations as the Management

can hastily make available.

While tents for two persons will be the standard, the Management may be compelled to assign late comers to tents housing four or more people, if a suitable number of our standard tents cannot reasonably be secured at the last moment. Those who register early will have their locations assigned even before their arrival and will be promptly directed to their tents, avoiding the usual delays which are incident to the taking care of late comers.

MEMBERS SHOULD BRING:

Electric torch, sheets, blankets, pillow-cases, soap, towels, etc. The Camp Management will endeavor to keep a stock of these articles which may be bought at the Camp Shop. Nights may be cool even during the latter part of May. Small tent floor rugs will be very useful. Extra blankets may be rented from the store.

SPECIAL NOTE:

All who intend coming in their own automobiles should immediately advise the Ojai Camp office so that adequate parking space may be prepared. Those who wish to be supplied with canvas automobile

covers for the Camp week may have them at a rental of \$2.50 each. Application for these, giving name and style of car, must be made prior to May 1st.

GENERAL INFORMATION:

The Camp fee covers eight days of board and lodging—the day of arrival, the 27th day of May, the day of departure, the 3rd day of June, and the six days of actual Camp activities.

Our members already understand that a large portion of the fees is required for the necessary improvements that are constantly being made at our Camp grounds. From the Camp fee there is also paid a substantial sum necessary for interest and sinking fund on our land indebtedness.

There will be a special Children's Section set a little apart so as not to disturb the rest of the Camp. Mothers will naturally wish to sleep with their little ones at this Section.

Those unable to obtain information from their own railroad offices at home as to the most convenient way of reaching Ojai may communicate with Mr. C. H. Wagoner, 1255 Bonnie View Ave., Lakewood, Ohio; or Mr. S. W. Williams, 1349 Douglas St., Los Angeles, Calif. Mr. Wagoner will also gladly answer all questions relating to the special train arrangements from the central and eastern districts.

The Star Office, 2123 Beachwood Drive, Hollywood, Calif., will also be glad to give travel-information to those inquiring.

When baggage is sent ahead, each article should be very plainly marked with the sender's name and address, and the package consigned to the Ojai Camp, Ojai, Calif. A moderate charge will be made in each case for the transfer of packages from station to Camp.

FACILITIES:

Arrangements will be made to cash Bankers', Travelers' Checks, or Post Office money orders at the Camp. Arrangements will be made with the local Bank as to foreign exchange.

There will be a mail delivery at the

Camp but members are requested to have as few letters and papers as possible forwarded to them at Ojai during the Camp week. Travel-information will be available also at the Camp for those desiring it.

SPECIAL ACCOMODATIONS:

It is the aim of the Management that each guest at the Camp be as comfortable as possible. There will be a limited number of single accomodations. Tents for two persons are the standard. A charge of \$5.00 extra will be made for the single tents, and arrangements for these cannot be made after May 1st. Those desiring tents to accomodate three, four, or more should advise us very promptly.

The Management will also appreciate being notified of cases that require special service so that such kindly attention as is needed may be given.

REQUESTS AND REGULATIONS:

You are requested to bring your Star membership cards also the receipts that you have on hand for payments made on registrations. In case of failure to do this it is understood that the records of the Star Camp Treasurer be accepted as correct.

NO ANIMALS:

No animals or pets may be brought to Camp.

ILLNESS:

Members who are seriously ill or suffering from any infectious disease cannot be admitted to the Camp.

BEFORE AND AFTER CAMP:

Only workers invited by the Camp Management may come before the day of the opening, or stay after the Camp closes. It is not possible to admit others before May 27th, or to permit them to remain after June 3rd.

CAMP SERVICES:

We feel sure that if members know the amount of work which must be done to make the Camp possible, all who have registered will be eager to offer their help and thus to have a share in this splendid service.

LOUIS ZALK,
Camp Manager.

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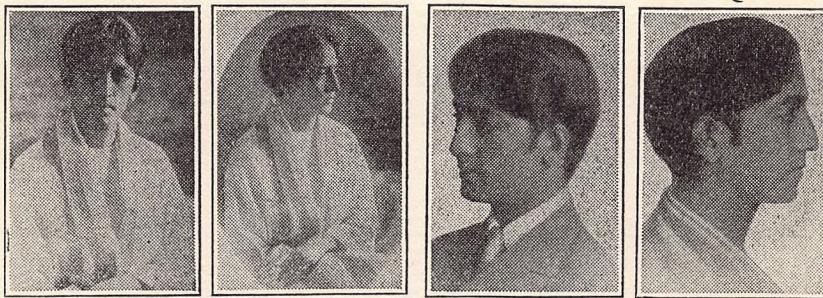
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